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Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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FAITH MISSIONS

by Rev. Johan D. Tangelder

This is a revolutionary age in which we live and serve our Lord. We are experiencing challenging problems. Christianity is increasingly becoming a minority religion. Many countries are now closed to the gospel such as China, Southern Sudan, North Korea and North Vietnam where the only Christian mission work is done by nationals. There is a rapid increase of secularism. Age old customs in the East are breaking down under the influence of Western secularism. The church is faced with an unparalleled unbelief. The world population is said to be growing by 60 million per year, while world-wide church membership grows only 2 or 2½ million. (1) Unbelief is not only outside the walls of the church but also within the church. Liberalism is still gaining ground. Though it must be remembered that most national churches on the mission fields continue to have a tendency to be theologically sound, there is still the influence of Western liberalism. (2) "The tragedy of liberal and modernistic theology in the traditional mission fields was recently underlined, when in Malawi, at a Students' Christian Movement Conference, some African students invited one of their European leaders to a small prayer session to pray for the salvation of two missionaries at the conference, because they really cannot be Christians seeing that they attack the Bible and Jesus Christ as Saviour so negatively and persistently!" (3) There is the increasing problem of syncretism which blurs the sharp distinction between the Christian and the non-Christian religions. As one theologian said to a missionary, "When you go to India, listen to the voice of God speaking through other men's faith and work." (4) After he had been in India for some time, the missionare confirmed the words of the theologian by saying, "All I know is that in my own experience with people of other faiths on a project, we have in a sense found truth. I can't explain that, but I can only just say it." (5)

This is a decade of challenge but also of opportunity. Our age abounds with new means to communicate the gospel to the millions who still live in darkness. The radio ministry, literature work and many other modern means are now open for the proclamation of the gospel. The Christian Reformed Church and the Reformed Church of America are trying to meet the missionary challenges through their foreign and home mission boards. Through subscribing to the Missionary Monthly you can receive information about this outreach.

There are many Christians who try to obey the commandment of our Lord, in Matthew 28:19-20, through interdenominational faith mission programs. Many evangelical and fundamentalist missionaries in our country work through this type of mission. The North American Protestant Ministries Overseas Directory, 8th edition, 1968, Section II, Interdenominational and Non-Denominational Missionary Sending Societies, lists 115 societies. Section III, American Branches of International and/or Interdenominational Sending Societies, lists 21. This list does not include some of the smaller Canadian mission societies. Many of the independent mission societies are called "faith missions." Their name does not come from the greatness of their faith, but from their principle of finances. (6) Faith missions operate outside of any denominational control. But the one major difference between denominational and faith missions is found in their respective approaches to the problem of financing mission operations. (7)

The basic distinction is that a faith mission "trusts in God alone for the necessary funds for the carrying out its objectives." (8) For example, the Greater Europe Mission's financial policy as a faith mission is for example: "to make known its financial needs to the Christian public and to ask God for His faithful supply as directed according to Scripture." (9) The distinction is not in the phrase "trusts in God alone." Faith missions and all other missions profess to look to God for their needs. Faith missions have never suggested that other missions do not look to God. As a matter of fact, the term "faith missions" was coined by others than themselves. The key to the understanding of faith missions is in the phrase "trusts in God alone." This simply states that faith agencies do not ask people for money whereas denominational and other agencies do. Within the faith mission societies you have two groups. Harold Lindsell defines them as "pure faith" and "modified faith" type. (10) By "pure faith" is meant that the mission does not ask for money and does not make its need known to anyone but to God. By "modified" faith mission is meant that kind of agency which makes its needs known but does not ask for funds. Is the "modified" faith mission truly a faith mission? There are those who strongly argue that the presentation of a project or need is in itself a form of solicitation. I regularly receive literature from various faith missions which present their needs. Do you really look to God when you present your financal needs to the public? It seems to me that the "trust in God alone" principle is invalidated when you present your needs to the public. "If acquainting them (the public) with the need breaks down the 'alone' principle why stop short of asking them directly and simply for money? If the making of the needs known does lie halfway between letting no one but God know the needs and speaking of the needs and asking for money, why stop short of one or the other? Is it not reasonable to assume that one should go all the way, either way, but not halt between two opinions?" (11) The dilemma of the "modified" faith mission is increased by the modern methods of fund raising. The self addressed envelope technique is familiar. It is hard to convince people that the envelope is not a silent plea for money.

Field representatives from various missions boards tour the churches, speaking about the challenges and needs, showing 16 mm colour film and colour slides. Many of the larger evangelical and fundamentalistic churches have missionary conferences where missionaries are invited to present their causes. Consequently, there are churches which support 10 or more different mission boards. As a result, their own denominational missions program suffers.

Why not take the final step and publicly appeal for money? Some believe that God has not led them to do so as yet. This finalizes the argument of course. However, there are faith missionaries who are deeply troubled about this problem of finances. A foreign missionary wrote "A young missionary was flown home suddenly from his station and admitted to a large metropolitan hospital. Several days later he died. Cause of death? No, it wasn't snake bite, a poisonous spear or over-exposure. It was malnutrition. This young father of two children received his missionary support from several large churches in a major metropolitan center. Yet he died for lack of adequate financial undergirding." (12)

The problem of high cost of mission work is very real and missionary offerings on the home front just don't keep up. Alexander the coppersmith is still doing much harm. The same foreign missonary wrote "One missionary friend of ours drove 250 miles off his route to be at a church for an evening meeting to which he had been especially invited. At 10.30 p.m. he was sent on his way with no financial remuneration — and not even a cup of tea or an offer to stay at night in the rural area in which he was a stranger. More and more missionaries are experiencing that even in churches where they are well known they are getting this treatment. We had a service in an area in which I was well-known before we left for the field. People came from far and wide — many hadn't been in the church for years. The large congregation gave generously and the plates were high with bills of various denominations. Yet we didn't see one cent of it." (13)

The "pure" faith mission society makes its needs known to God alone. Yet, there remain some unanswered questions. Most of these mission boards do not pay their missionaries the amount they project as needed for the support. They cannot do so financially. But, the estimates of needs are not reduced, but the estimates are even increased from time to time. Moreover, they pool their gifts. Sudan Interior Mission writes "The basic principle of SIM missonary support is that of sharing. Only as these financial resources are pooled and put to the use of the family as a whole can the support figure be kept down to the minimum. Sharing, of course, means that the missionary takes his turn in contributing to the welfare of his fellow workers as well as in receiving benefits for himself. When he is in need, the other members of the SIM family help him. When his fellow workers are in need, he in turn helps them." (14)

"Thus Church A may support one of its members through a faith agency and send for that member that amount projected by the board as required for full support. But other missionaries may either have no source of support or have limited means. The full support for one missionary is reduced to provide for those who do not have full support. In effect mutual sharing is a stock part of faith missionary endeavor." (15)

Another distinction of faith missions is the refusal to go into the red to maintain their missionaries. This is a very noble stand but not always very practical. As shown already, the faith missions financial policy can cause needless hardships. It brings extra burdens upon missionaries. Faith missions may pay their personnel 50% of their salary one month and the next 100%. On the whole, few faith missions have continually paid 100% of their salaries regularly. (16)

(Continued on page 6)

Churchman Pleads for Religious Freedom

"Dear Mr. U Thant,

"The Council of the Relatives of Prisoners of the Evangelical Christian Baptists in the USSR are forced to turn to you, because you, by the power of the United Nations, are appointed to protect the fundamental rights of man irrespective of nation, race and religion.

"All our applications to the government of our country have been in vain.

"In our country freedom of religion has been openly proclaimed, but for a space of time of more than forty years we have been unable in reality, to benefit by it.

"Our church history is a history of constant oppressions and persecutions.

"Our old people were the children of prisoners, then wives, sisters and brothers of prisoners and now mothers and fathers of prisoners . . ."

THIS IS ART APPRECIATION. The Archer in front of Toronto's City Hall, makes a comfortable resting place for a youth attending a sing-in at Nathan Phillips Square. Another group, inspired by sunny skies, went wading in the reflecting pool until ordered out by policemen.

These sadly admonishing words, smuggled out of Russia, are a desperate plea to the humanitarianism of mankind from the underground church of Russia.

Rev. Joe Bass, founder and head of Underground Evangelism of Glendale, has just returned from the organization's headquarters in Stockholm where he received the clandestined document.

The Letter was smuggled out of Leningrad some months ago and brought to Stockholm where it was translated and photographed.

The smuggled letter was compiled over a long period of time by five underground Christians who signed it on August 15, 1967.

"The persons who signed the letter did so knowing full well that they were giving up their own freedom in hopes of gaining some freedom for thousands of other Russian Christians," the Rev. Mr. Bass said.

Reports received by Bass from underground workers inside Russia indicate that oppression and persecution are increasing.

"The persecution of the literary and intellectual community corresponds with that of the spiritual community," Bass asserted.

"The inability of the Soviet Government to destroy the questing human mind and the unbreakable human spirit have led to the increased visciousness in oppressing both the intellectual and spiritual communities," said Bass.

Bass warned: "Russia is a beleagured nation, and therefore, unpredictable, and therefore, dangerous.

"They are beleagered from the inside by the mental hunger of the religious and intellectual groups and from the outside by the increasingly taunt situation with Red China.

"The Soviet leaders fear nothing more than the kindling of the human spirit and mind. When it happens, they react violently as they did in Czechoslovakia.

"Their techniques of combating Christianity indicate they are frightened men," Bass said.

But the ultimate weapon of the Soviets against the Christian family is the separation of the family — children taken from parents forever.

"By using the children as pawns the Russian government hopes to accomplish what they have been unable to accomplish through other means," explained Rev. Bass.

Again quoting an incident from the underground document:

"In the town of Kazan, in 1962, 12-year-old Nina, daughter of the believers Repin, was removed from their control.

"This case was reported in an article entitled, 'Pirates from the Prayer Homes,' which appeared in the newspaper *Volohzskaya Communa*, published in the town of Kuybychevo, in May of 1962.

The article states: "Mikhael Repin had for some years lived in a private flat and could not in his own opinion manifest himself adequately in the field of Christian piety.

"He worked as a driver at the airport of Kazan and got a good flat in a comfortable house, where he showed himself in his true colors.

"First Repin decided to bring this government property to the altar of God. He converted the flat into an illegal prayer house. The Repins did not wish to listen to any reproofs and the case had to be turned over to the court.

"By the court's decision the Repins were removed from the flat as malicious disturbers of the rules of the Socialist community.

"Would this bring them to reason?"

"Not at all!"

"As before, regardless of Soviet laws to prevent citizens of our country being forced to do religious ceremonies, the Repins forced their daughter Nina to pray, sing hymns. They kept her from the influence of the community and educated her in the spirit of a highly conservative fundamentalism.

"So it was quite just to turn to the court and in consequence the fanatics, who were perverting their child's mind, were deprived of their rights as parents.

"The court made arrangements to send Nina to a boarding school for her education.

"These obstinate zealots for liberty of conscience had time to con-

(Continued on page 2)

Churchman pleads for Religious Freedom

(Continued from page 1)

sider and give the promise not to coerce the daughter's mind, nor to press their own religious convictions upon her."

According to Rev. Bass' agents in Russia the Repins and their daughter are still separated.

Another incident from the smuggled document tells of family separation.

"In the village of Dubrovy in Upper Dvinsk District, Vitebsk, Province, the family Sloboda surrendered to God.

"The local atheists were furious and at the Kolzhoz (collective farm) meeting of April, 1966, it was resolved to take away the Sloboda children from their parents.

"A few days later a motorcar drove up to the school where the children, Galya, 11 years, and Schura, 9 years, were having lessons.

"Militia and several persons in civilian clothes took them from the classroom and although the frightened children began to scream, they were bundled quickly into the motorcar.

"Their father, working a short distance away, heard the screaming and came running to rescue his children. He was pushed away while from the car came heartbreaking howls.

"The father seized the car but was beaten off. The Kolkhoz driver of the car said later that the children screamed the whole way to Vitebsk, and he unable to bear the screams, drove the car at top speed.

"When they stopped enroute, the elder girl jumped out of the car and started to run but she was caught and put back again into the car.

"When they arrived at Vitebsk the powerless children had ceased to scream but were weeping quietly."

Mr. and Mrs. Slboda wrote many times to Moscow but the children were not returned to them.

Many other similar incidents were reported in the remarkable letter.

The 20-page letter ends in a plea for help.

"We intercede with you, U Thant, to organize a committee for the examination of the cases of the condemned.

"We beg you to do all possible to guarantee our religious freedom and the right of parents to bring up their children until of age."

The letter is closed: "With respect to you, the Council of Relatives of Prisoners, of members of the ECB (underground) Church, convicted in the USSR for the Faith."

The letter is signed,

Lidiya Vins,
Nina Yakimenkova,
Aleksandra Kozopeozva,
Elizaveta Khapova
Vacilevna Kozlova.

All five women are now in prison.

— Underground Evangelism

Roorda Fund

Dr. Kooistra vroeg mij, nu hij op reis ging voor de Synode, om U een laatst rapport over ons "Roorda fonds" te geven. Ik doe dat graag. Want zoals dat gaat in zulke gevallen: gedurende de paar weken, dat we deze inzameling nu gehouden hebben werd het ons lief.

Dagelijks werd naar de post uitgekeken: hoeveel zou er vandaag arriveren? Eerst de brieven tellen en dan het geld.

Dat het een succes zou worden stond natuurlijk vast. Maar toch blijft de vraag: in hoeverre? Nu het ging geweldig. Natuurlijk kwamen, ondanks dat we gevraagd hadden om kleine giften (niet boven de vijf dollars) de cheques van 10, 20 en 25 dollars binnen. Maar daarnaast niet minder de dollarbiljetten. De tweetjes en de vijfjes. Al met al zijn we op dit moment gekomen tot $755.40.

Veel, veel dank aan allen, die hebben meegedaan. Vele giften waren vergezeld van brieven of aan Dr. Kooistra of aan Mr. Luitingh. Maar ook velen aan de gebroeders Roorda persoonlijk. Mooie brieven, echt Christelijke brieven.

Libbe was in het ziekenhuis voor een laatste check-up. Hij maakt het uitstekend en hoopt binnenkort weer naar Holland terug te keren. Met een cheque voor alle onkosten. Niet meer. Hij wilde aan zijn gift voor het leven van zijn broer geen cent verdienen. Daar hebben we ons dus aan gehouden.

Paul verliet het ziekenhuis vrijdag 5 juni en is dus nu al weer een poosje thuis in het midden van zijn gezin in Wellandport. Ook voor hem zullen we extra onkosten betalen.

We ontmoetten hem een paar dagen voor zijn vertrek in het ziekenhuis. In dezelfde kamer waar hij bijna drie jaar geleden voor het eerst werd binnen gebracht. Zwaar bewusteloos vanwege een ernstige niervergiftiging. Als door een wonder kwam hij door deze crisis heen. En daarna een weg zo moeilijk en zo vol van spanningen, dat het niet te beschrijven is.

Geen wonder, dat toen we zelf een half jaar geleden in het ziekenhuis lagen en een nieroperatie ondergingen we geen optimistischer bezoeker hebben gehad dan Mr. Roorda. Hij lachte maar een beetje: "Zo lang U nog niet minder dan een kwart nier heeft is er nog niets aan de hand. Daar kan een mens nog op leven".

Maar achter die lach lag wel meer. En nu: wie zal in woorden kunnen uitdrukken de vreugde en de dankbaarheid van hem en zijn dappere vrouw?

Want achter de hand van de dokters en in het hart van zijn broer was de Here, de God van leven en dood.

En Hij gaf leven. Een nieuw leven. Een tweede leven. Wat dat betekent en wat een mens daarin meemaakt is tussen hem en zijn God.

Moge die hand Paul en Libbe bewaren en gezondheid blijven geven. En moge die hand de strijd van de dokters voorzichtig en voorspoedig maken voor vele levens. Nu als een zegen van het kruis ongekende mogelijkheden zich voor onze ogen almeer ontwikkelen.

Jac. Geuzebroek

To tax and to please, no more than to love and to be wise, is not given to men.

Edmund Burke.

Orthodox Presbyterian Church establishes work in Philadelphia ghetto

(Philadelphia) The Rev. Leroy B. Oliver, general secretary of the Home Missions Committee of the Orthodox Presbyterian Church, announced here that for the first time his church has gone into an area like "the concrete jungle" of south Philadelphia. Now, under the leadership of Bill Krispen, senior student of Westminster Theological Seminary, who lives with his family in the area, a work has begun in the drug addicted neighborhood. When Mr. Krispen moved into the area the people watched him from the front steps of their row houses in hot summer evenings. At first they thought he was a policeman. Then, because his smile was so ready, they decided he must be a bill collector. Now they know him as a neighbor. The area locks together more than 4000 people in an atmosphere of fear and suspicion. One reason: every drug addict — and there are many of them — must find between $30 and $100 a day to pay for his 'fix'.

Krispen has overcome suspicion by working with the youth and has organized sports events with youth of neighboring church groups. Mid-week activities include games, crafts and Bible studies. Largely through the youth, contracts have been made with fifty families of the neighborhood. "Our aim is two-fold," said Krispen. "First it's to bring the gospel, to win people to Christ and teach them to worship and serve God in their own community. Our second aim is to see an indigenous Reformed witness developing here in the inner city." (RES)

DATA CENTRE

June 22	Niagara Young Calvinist League, S.W.I.M. Kick-off Program. Immanuel C.R.C., Hamilton, Ontario, 8:45 P.M.
June 26-30	International Caravan and Concerts, Metropolitan Toronto.
June 28	Chr. Ref. Sunday School Convention, Bingeman Park, Kitchener, Ont.
July 1	Annual Andijker Picnic, National Park, Port Bruce, Ont.
July 1	Fryske Dei. Pinehurst Conservation Park, 4 miles north of Paris, Ont.
July 1-Aug. 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
July 2-Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
July 8-10	First Chr. Social Congress, Dordt College, Sioux Center, Iowa.
August 1-4	A.A.C.S. Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
August 22-25	A.A.C.S. Study Conference, Edmonton, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".

Church Announcements

CHR. REF. CHURCH

Declined

for Edmonton, Trinity, Alta., Rev. P. M. Jonker of Brampton, Ont.

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FAREWELL REV. A. VAN DEN ENDE

On May 29 the congregation of the Welland Junction Chr. Ref. Church came together in the Wainfleet Community Hall, to honour Rev. & Mrs. VandenEnde and family, during a reception, due to their departure to the Chr. Ref. Church of Fredericton, N.B.

Representatives of the various societies expressed their appreciation for the work done by the pastor and his wife during the past six years in the congregation. The family VandenEnde were presented with various gifts as tokens of appreciation.

On Sunday, June 1, approximately 400 people attended the farewell service, conducted by Rev. VandenEnde. As theme for this farewell service he had chosen, "The light of the world is Jesus". Based on John 8:12, "I am the light of the world, the man who follows me will never walk in the dark, but will live his life in the light." The service was held in the Bridgeview School Auditorium, due to space problems in our own facilities. Many special guests were in church, a.o. the Reeve of Humberst Twsp. Paul Pietz, the Mayor of Welland Allen Pietz, Rev. Sinclair of the All Saints Anglican Church of Welland Junction, Rev. Van Essen of the Ref. Church of Winger. Also the neighbouring sister churches of Dunnville, Wellandport, St. Catharines (2) and Niagara Falls were represented. After the service a tea was served in the hall of the church for the consistory and attending guests, together with the pastor and his wife. The guests were given an opportunity to speak on behalf of their church or organization. Everyone expressed their feelings of sorrow, to see this family leave the community, and they wished them God's speed on their journey to Fredericton and His blessing in their new environment.

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If a man has no time or only a short time for seeing people, you can be fairly sure that he is neither very important nor very busy.

John Spencer Churchill.

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PULPIT SUPPLY

KITCHENER requires
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for both services on July 6, 13, 20 and 27 while our minister is on holidays. Please contact Clerk R. Van Veldhuisen, 88 McKenzie Avenue, Kitchener, 744-6765.

ATTENTION MINISTERS OF THE CHR. REFORMED CHURCHES

Should your holiday-trip include a visit to Edmonton, Alberta or vicinity, the Second Christian Reformed Church of Edmonton is seeking PULPIT SUPPLY for July 13, 20 & 27. Please contact the clerk L. J. Roscher, 70 Sunset Blvd., St. Albert, Alberta. Tel. 454-3429 (Daytime) or 599-3646 (Evenings), Code # 403.

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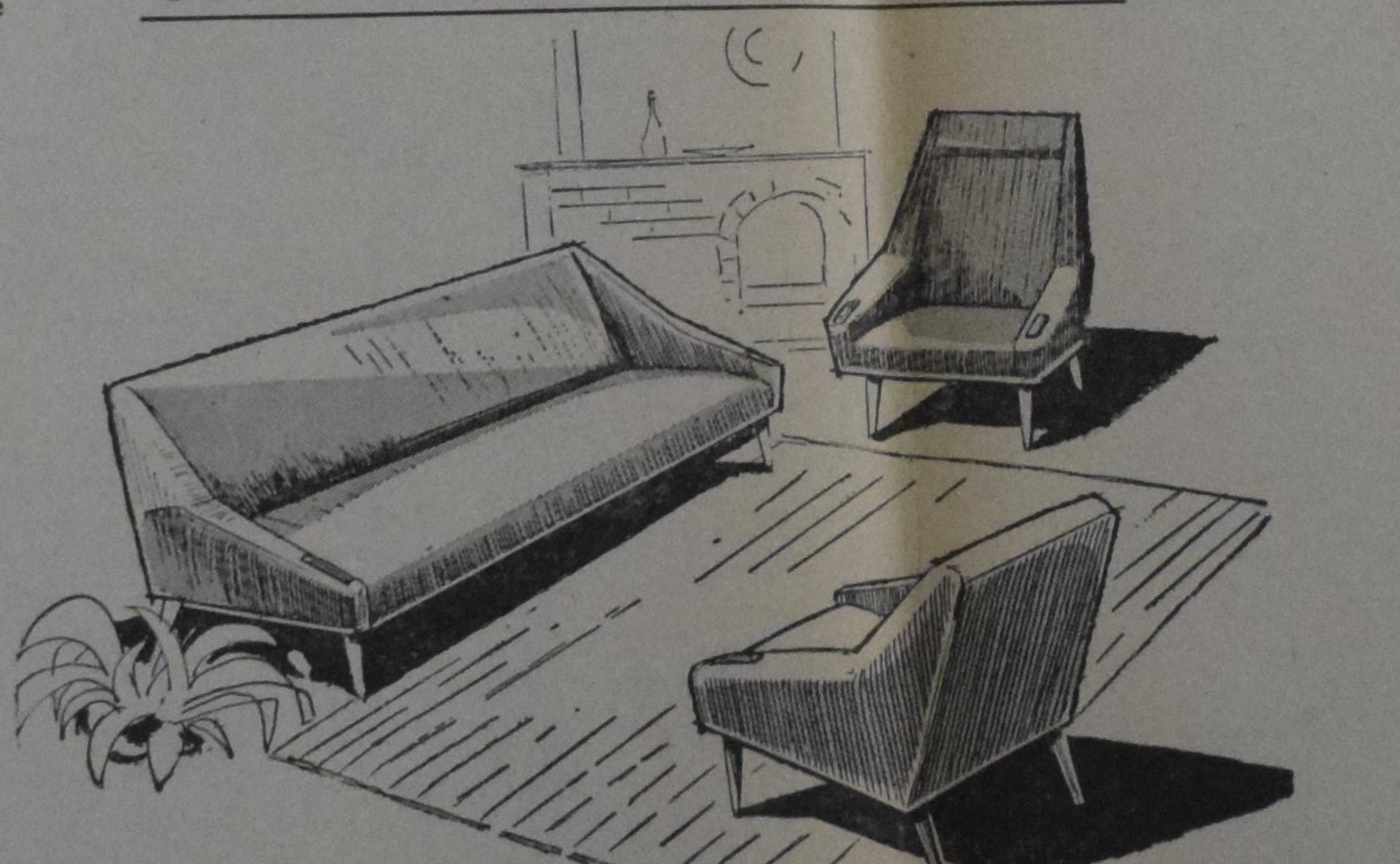

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KENTERING ?

In hoeverre het "Gereformeerd Weekblad" de spreekbuis van de Gereformeerde Kerken in Nederland kan worden genoemd, wagen wij niet te zeggen. Een officieel orgaan van die kerken is het althans niet, maar zonder overdrijven kan worden gezegd, dat het blad toch wel weergeeft, wat er in Gereformeerd Nederland leeft. Het wordt uitgegeven bij Kok in Kampen en de meeste medewerkers zijn vooraanstaande personen in de Gereformeerde Kerken.

Het viel ons op, dat het nummer van 4 april j.l. enige artikelen bevat, die je doen afvragen of er een kentering in het denken van de gereformeerde theologen plaats grijpt of althans dat er een wijziging is in de voorlichting. Daar is allereerst een bespreking van het boek van Ds. J. J. Buskus "Opstanding". Deze bespreking wordt gegeven door prof. Herman Ridderbos. Hij noemt dit boek een juweel. Uit de citaten die prof. Ridderbos doorgeeft, maken wij op, dat Ds. Buskes in dit boek een warm pleidooi houdt voor een letterlijk geloven aan de opstanding van de Heiland. Je zoudt het misschien niet van Ds. Busges verwachten, maar hij gaat scherp te keer tegen hen, die het zwaartepunt verlegd hebben van de Opstanding naar de Opgestane Heer. Een gedachtengang als Ds. Buskes weergeeft is tegenwoordig in de Gereformeerde pers een zeldzaamheid geworden en het lijkt wel of prof. Ridderbos er erg zijn best op doet, om wat Ds. Buskes zegt nadrukkelijk te onderstrepen.

Verder staat er in hetzelfde nummer een artikel van de Australische professor K. Runia onder de titel "Een stem uit de verte", dat moeilijk voor tweeërlei uitleg vatbaar is. Prof. Runia wijst er op dat de Gereformeerde Kerken in Nederland druk bezig zijn om een modaliteitskerk te worden. Hij onderscheid twee vleugels in de kerken, terwijl tussen die vleugels in een grote menigte leeft, die zich niet met een van beide heeft geidentificeerd. In die menigte vindt men dan mensen, die niet geinteresseerd zijn om te spreken of die te verbijsterd zijn over alles wat om hen heen gebeurt. In voorzichtige bewoordingen waarschuwt de professor er voor, dat door de ontwikkeling van deze kerken het gevaar dreigt, dat men geen belijdenis-kerk meer kan zijn.

Is het slechts een samenloop van omstandigheden, dat beide artikelen in hetzelfde nummer voorkomen (waarin een hoofdartikel van prof. Berkouwer ontbreekt) of zou het kunnen wijzen op een kentering in de vrij nadrukkelijke theologische zienswijze, die de laatste jaren door gereformeerd Nederland is gepubliceerd? Wij vragen slechts.

D.F.

★
★ ★

CHRISTADELPHIANS

De laatste tijd verschijnen er vrij opvallende advertenties in de dagbladen, waarin de mensen worden uitgenodigd tot vergaderingen, waarin gesproken wordt over bijbel en wetenschap.

Op het eerste gezicht maken deze advertenties een betrouwbare indruk. Men kondigt aan, dat een bepaalde spreker of sprekers glashelder zal (of zullen) komen uiteenzetten, dat er geen sprake is van een botsing tussen de bijbel en de wetenschap, maar dat allerlei vondsten de bijbel in het gelijk stellen. Het is duidelijk, dat dit onderwerp vooral tegenwoordig de aandacht trekt.

Deze advertenties zijn afkomstig van de "Christadelphians" en velen vragen zich af, wat deze Christadelphians zijn. Aan de hand van de advertenties zou men zeggen, dat zij veel gelijkenis met christenen uit de reformatorische kerken hebben.

Deze sectie (een kerk is het niet) stamt uit de vorige eeuw. Ze heeft voornamelijk haar volgelingen in de Verenigde Staten van Amerika.

De secte is gesticht door een zekere John Thomas, die aanvankelijk medisch dokter zou worden. Hoewel Thomas eerst aansluiting zocht bij de Disciples of Christ, heeft hij zich later daarvan afgewend en heeft een afzonderlijke groep gesticht onder de naam Christadelphians, hetgeen letterlijk "broeders van Christus" betekent.

De Christadelphians pretenderen, dat zij de enig juiste uitlegging van de Heilige Schrift hebben en zij willen het geloof en de levenshouding van de eerste apostelen ongerept bewaren. Zij ontkennen echter de drie-eenheid en het persoonlijk bestaan van de duivel.

Bij het sterven ontvangen alleen zij, die in Christus geloven, de onsterfelijkheid. Zij noemen dit conditionele onsterfelijkheid. Verder zijn zij in hun theologie geheel afgestemd op het duizendjarig rijk en zij kenmerken zich bovendien door anti-militairisme. Predikanten hebben zij niet, zij worden geleid door leken-geestelijken, terwijl de plaatselijke gemeenschappen autonoom zijn.

Vooral het punt van de verwerping van de drie-eenheid maakt, dat ondanks de goede bedoelingen en het goede streven van vele Christadelphians, wij hen niet als geloofs-genoten kunnen beschouwen. Men zij dus met die advertenties en met de vergaderingen zelf, zeer voorzichtig.

D.F.

Imagine that!!

(adapted)

Imagine that God gives me notice
I have to quit half past eleven,
And at the Gate make presentations
Of my credentials into Heaven.

Imagine that — if 't is at midnight,
I, wearily, reading until late
The views on Kuitert's "Understanding",
God summons, "Come child — to the Gate."

Imagine that He says, "Your papers!"
and verifies the Record's page,
Disclosing ample confirmation
Of my belligerent pilgrimage.

Imagine that He'll say, "Your bickering
Lacks sanction at the Mercy Seat,
What's in your hand? A hot-line-paper!
You lay no trophy at my feet!!!

Imagine that!!! I can imagine
The Lord displeased with our dispute,
Instead of walking in His footsteps,
We sass God with — "Which way of truth!"

Jennie Visser

WIJ LAZEN VOOR U

Dr. L. de Jong: "HET KONINKRIJK DER NEDERLANDEN IN DE TWEEDE WERELDOORLOG"

Deel 1: "Voorspel".

Staatsuitgeverij 's Gravenhage, 1969.

In 1955 gaf de Nederlandse Regering aan de Directeur van het Rijksinstituut voor Oorlogsdocumentatie, Dr. L. de Jong, opdracht een gedocumenteerd geschiedwerk te schrijven over het Koninkrijk der Nederlanden in de tweede Wereldoorlog. Het thans vóór ons liggende 664 pagina's tellende deel "Voorspel" is na 15 jaar voorbereiding gereedgekomen, als eerste deel van een serie van 8 of 9 delen. Het boek is in twee uitgaven verschenen: een z.g. goedkope uitgave (fl 17,50 gebonden), en een wetenschappelijke uitgave, waarin aan de tekst voetnoten zijn toegevoegd met verwijzingen naar de vindplaatsen van alle gebruikte citaten. Deze laatste uitgave is verschenen bij Martinus Nijhoff.

Dr. de Jong gaat er terecht van uit dat de sleutel voor het begrip van hetgeen in de 2e wereldoorlog met en binnen het Koninkrijk geschiedde, ligt in de **vooroorlogse** gebeurtenissen, en zo **begint** "Voorspel" met een overzicht van de toestanden in het futloze Nederland van ná de Franse overheersing. Het Franse juk was niet afgeschud, maar afgegleden, op dezelfde wijze als achttien jaar tevoren de revolutie niet bevochten, maar gebracht was. In de loop van 1830 werd het duidelijk dat Nederland, in vergelijking met de buurstaten, bezig was steeds verder achterop te raken. De grote meerderheid der boeren wilde niets weten van nieuwe landbouwmethoden: akkers werden alleen bemest gedurende de "braak", eens in de 6 of 7 jaar. Zo had men het gedaan van vader op zoon, zo deed men het nú nog! In de verbrokkelde familieindustrie werden belangrijke vindingen van elders slechts schoorvoetend toegepast. De handel was verstard, het binnenlands transport ondervond grote moeilijkheden door gebrek aan wegen, zowel te land als te water. Drie provincies: Overijssel, Friesland en Groningen kenden zelfs geen enkele straatweg! Zo weinig wegverkeer was er dat het Moerdijkveer, enige schakel in de verbinding Amsterdam—Parijs, in 1877 opgeheven werd en maar liefst 35 jaar opgeheven kon blijven!

De uit de Franse Republiek overgespaarde familiekapitalen zochten bij voorkeur belegging **buiten** de grenzen. De eerste spoorlijn, Amsterdam—Haarlem, werd in hoofdzaak met Engels kapitaal aangelegd (evenals het Noordzeekanaal), de tweede spoorlijn, Amsterdam—Utrecht, in hoofdzaak met Duits kapitaal. Kort ná 1850 bleek in Hilversum dat bijna tweederde van alle fabrieksarbeiders lezen noch schrijven kon. Drankmisbruik was dikwijls de enige veraangenaming des levens.

Tegen dit alles steekt dan scherp af de energieke Koning Willem I, die juist het tegengestelde van een renteniersmentaliteit had. Aan zijn initiatief waren de Nederlandse Bank en de Nederlandse Handel-Maatschappij te danken.

Het boek beschrijft vervolgens hoe Nederland zich allengs aan deze Jan Salie geest weet te ontworstelen: Thorbecke en de doorbraak van het Kapitalisme, Kuyper en de Savornin Lohman, Schaepman en de Katholieken, de Socialisten en het ontstaan der politieke partijen.

— in 1879 de Anti Revolutionaire Partij
— in 1883 de RoomsKatholieke Staatspartij
— in 1894 de Sociaal Democratische Arbeiderspartij
— in 1909 de Christeljk Historische Unie
— in 1918 en daarna de Communistische Partij
— in 1931 de Nationaal Socialistische Beweging onder leiding van de hoofdingeneur van de Waterstaat Anton Adriaan Mussert.

Vóór de oprichting van deze politieke partijen kenden eerste en tweede Kamer slechts "richtingen": de conservatieve en de liberale richting.

Toen dan ook in 1851 de pas opgerichte Amsterdamse Kiesvereniging "Nederland en Oranje" uitsprak "dat alle macht uit God is en dat de volkssouvereiniteit strijdt met Gods Woord", noemde de liberale Arnhemse Courant die proclamatie "zó barbaars, zó middeleeuws, zó onstaatkundig, zó oproerig, zó ongrondwettig, in één woord zó schadelijk, zó bespottelijk, dat men geloofd zou hebben dat dit product in de wereld gestuurd was door personen die er belang bij hebben twist en tweedracht te stoken".

Hoofdstuk 3 handelt over de 1e Wereldoorlog en zijn gevolgen, Hoofdstuk 5 over de ellende van de crisisjaren, Hoofdstuk 6 over Hitler's opkomst, Hoofdstuk 7 over de muiterij op het pantserschip "De Zeven Provinciën" in Indische wateren, Hoofdstuk 8 over Colijn en de aanpassing, Hoofdstuk 11 over Mussert en de N.S.B., Hoofdstuk 15 over de zwaar verwaarloosde defensie, Hoofdstuk 16 over de redenen waarom de bekwame en internationaal gerespecteerde Colijn plaats maakte voor een eigenzinnige en aristocratische Jonkheer de Geer. Vergeleken met de wereldburger Colijn was de Geer een benepen provinciaal. Hij sprak Frans noch Engels (!) en met moeite een paar woorden Duits. Door het ingrijpen van Koningin Wilhelmina werd hij tenslotte in Londen uit het kabinet verwijderd en kwam in de oorlogsjaren via Portugal weer naar Nederland terug.

Het boek is, wat men hier te lande pleegt te noemen, een "eye-opener". Vele laakbare situaties uit vroegere jaren, die men in het boek afgeschilderd vindt, ziet men ogenblikkelijk in zijn eigen omgeving anno 1969 weer terug. En daarin ligt de grote waarde van dit boek: "The past is prologue", oftewel "de geschiedenis herhaalt zich". Laten wij, zelfs aan gene zijde van de Atlantische Oceaan, gewaarschuwd, wíjzer handelen!

Tot slot laten wij hieronder een summiere opsomming volgen van de diverse onderwerpen, waarop het boek, dikwijls zeer gedocumenteerd en gedetailleerd, ingaat:

— Colijn, zeer bekwaam en gerespecteerd, maar dikwijls niet vrij te pleiten van gebrek aan essentiële "visie", die met een overdreven "aanpassingspolitiek" en een veels te late devaluatie van de gulden er zeer toe heeft bijgedragen dat de werkloosheid in Nederland dikwijls veel harder aankwam dan in de omringende landen, en dat terwijl Nederland, mede door het bezit van Nederlands-Indië, naar verhouding "rijk" was. De aanpassingspolitiek ging zelfs zo ver dat Nederlands-Indië geen suiker kwijt kon op de Nederlandse markt, dit ter ondersteuning van de Nederlandse boeren met de verbouw van suikerbieten. Hierdoor maakten de Suikermaatschappijen in Nederland in de crisisjaren enorme winsten en werd Indië hoe langer hoe meer ontevreden. De N.S.B.-er Mussert werd dan ook, bij zijn bezoek aan Indië in 1935, zowel bij aankomst als vertrek door Gouverneur-Generaal de Jonge prompt ten paleize in audientie ontvangen. De regeringsambtenaren in N.I. mochten, in tegenstelling met hun collega's in het Vaderland, wèl lid van de N.S.B. zijn, het onder den Haag ressorterend marinepersoneel in N.I. daarentegen niet, maar het K.N.I.L. personeel daarentegen weer wèl, want zij ressorteerden niet onder den Haag maar onder Buitenzorg!

— Als Nederland geleidelijk het onweer van de 2e Wereldoorlog ziet aankomen, heeft het leger in feite 3 commandanten: Generaal Reinders, chef van de Generale Staf, en Luitenant-generaal Roëll, commandant van het veldleger. Deze twee opperofficieren lagen permanent met elkaar overhoop, waren bovendien nog verantwoording schuldig aan de Minister van Defensie, Luitenant-Kolonel Dyxhoorn, 3 rangen onder hen en bovendien 10 jaar jonger. Van enige samenwerking dus geen sprake!

Voor een klassieke veldslag ontbrak al het geschut — Nederland moest practisch al zijn militair materiaal uit het buitenland bestellen, en de buitenlandse fabrieken waren omstreeks 1938 boordevol volgeboekt met spoedorders voor andere landen. Als Nederland dan al wat kreeg, dan was de order (dikwijls opzettelijk!) slechts half uitgevoerd: kanonnen zonder bijpassende munitie, etc. Met een totaal onvoldoende uitgerust leger en bovendien geen enkele overeenstemming in de topleiding, kon Nederland slechts berusten in een geïmproviseerde en tijdelijke verdediging van zijn grond, waarbij bij voorbaat de noordoostelijke helft van het land opgegeven werd.

De toestand was dan ook dusdanig dat op de avond van 7 Juli 1939 Koningin Wilhelmina eigenhandig een besloten bijeenkomst in het Paleis Noordeinde belegt, om over de miltaire voorzieningen te praten. De heren worden ontmoet met een koninklijk: "Ik mag niet langer lijdelijk toezien, dat het Vaderland aan partij-overwegingen ten offer zou vallen". Als ten slotte uit de slappe discussies blijkt dat Nederland tòch niet helemaal ontsnapt is aan de oude Jan Salie geest van de 19e eeuw, neemt de Koningin afscheid van haar gasten met een kort-afgemeten: "Voor **mij** is het zeer duidelijk geweest".

En wij gedenken tenslotte met dankbaarheid de doortastendheid van de Oranjes. Nederland is véél aan hen verschuldigd. Bij de dood van Koningin Wilhelmina (1962) kon dan ook terecht getuigd worden:

"Gelukkig het Volk, dat een Vorstin heeft gekend die onder alle omstandigheden het symbool is geweest van de edelste gevoelens die in ons leven."

Wij raden iedereen van de "oude garde" met klem aan dit boek aan te schaffen en aandachtig te lezen. Het is zeker niet alleen geschiedenis dat geboden wordt. Het is uiteindelijk een diepgaande analyse van het Nederlandse volkskarakter, met àl zijn voortreffelijke en minder voortreffelijke eigenschappen. Wàs Nederland wel altijd "een klein land, dat groot is in alles waarin een klein land groot kan zijn"?

Bruce Bokhout.

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De onmacht der gewoonte

Vader Jansen staat voor een raadsel. Zijn leven lang is hij twee maal per zondag naar de kerk geweest. En vooral nu, bij het ouder worden, is hij erg gesteld op zijn eigen, vaste plaatsje tegen de muur. Daar heeft hij een heerlijk steuntje in de rug als de slaap hem te machtig wordt en dat gebeurt nogal eens. Beweert hij dan ook onder het koffiedrinken na de kerk dat het vanmorgen weer niet veel was, dan betekent dat, vrij vertaald, dat zijn slaapje door een draaiend kind of een hoestende buurman nogal eens onderbroken werd.

Om nu op dat raadsel terug te komen, denk je nou dat hij die dekselse kwajongens van hem twee maal meekrijgt? Geen sprake van. Ze lachen hem gewoon uit! Met de catechisatie is het al niet veel beter. Zelf sloeg hij vroeger geen keer over. Hij had zijn vaste plekje bij de dikbuikige potkachel waar hij de antwoorden op de vragen van de oude dominee mooi uit zijn boekje op kon lezen en voor de rest soesde hij maar wat. Nu moet hij zijn eigen jongens er zowat naar toe sláán en nog is hij er niet zeker van of ze er altijd wel komen. Toch moeten ze ergens het goede leren, nietwaar? Zelf komt hij niet veel verder met hen het goede voor te houden dan dat hij drie maal daags na de maaltijd een kapitteltje uit het Boek opdreunt en zijn handen vouwt voor een uitgesleten formuliergebed.

Hij moest broeder den Ouden maar eens om raad vragen als die vanavond op huisbezoek komt. Hij zal vrijuit kunnen praten want zijn jongens houdt hij met geen tien paarden thuis als de ouderlingen op komst zijn. En broeder den Ouden zal hem vast wel raad kunnen geven, hij heeft zelf zulke beste, oppassende kinderen, Die oudste van hem, Klaas, was nog maar net getrouwd indertijd en toen stond hij al op de nominatie voor diaken. Een van zijn dochters is presidente van de meisjesvereniging en die andere jongen, hoe heet hij ook alweer, John, is ook altijd in de weer voor de kerk.

Broeder den Ouden kijkt peinzend de rook van zijn sigaar na, als vader Jansen hem en zijn medeouderling broeder Jongejan die avond zijn problemen voorlegt. Moeder Jansen luistert stilletjes toe. Ze is geen vrouw van veel woorden. Met lede ogen ziet ze het aan dat haar kinderen de kerk almeer links laten liggen. Ze zegt er wel eens wat van, maar houdt zich op hun luidruchtige protesten dan al gauw weer stil.

Als haar man is uitgesproken, kijkt ook zij vol verwachting de beide mannen aan.

Broeder den Ouden neemt bedachtzaam het woord. Het wordt een hele openbaring voor vader en moeder Jansen. Wie had nou ooit gedacht dat het bij broeder den Ouden ook niet allemaal van een leien dakje was gegaan? Ze luisteren stil toe als hij hun verteld dat er een tijd was dat hij grote **moeilijkheden had in zijn zaak.** Zijn oudste kinderen waren toen zo'n zestien, zeventien jaar. Hij werkte in die tijd bijna dag en nacht en nog kwam hij er niet bovenop. Zijn geestelijk leven leed er onder. Hij was opstandig. Aan tafel bad hij alleen maar formuliergebeden en voor zichzelf las of bad hij helemaal niet meer. De kerkelijke bladen lagen weken na hun komst nog met het adresbandje er om. Vader Jansen kijkt bij die woorden schichtig in de richting van de krantenbak. Daar liggen wel vijf "Wachters" en hij zou niet weten wat er in staat! Broeder den Ouden vervolgt zijn verhaal en vertelt dat hij in die tijd bijna elke zondag onder de preek een dutje deed. Jansen draait wat ongemakkelijk op zijn stoel. "Het Woord had geen vat meer op me," hoort hij de ouderling weer zeggen, "en zonder dat ik het me nog realiseerde, had ik geen vat meer op mijn kinderen. Het drong onder al mijn getob en gezwoeg vaag tot me door dat ze langzamerhand erg balorig en onhandelbaar werden. Op een zondagmorgen na de kerk, vroeg Klaas me glashard of ik goed geslapen had! Ik schrok van zijn ogen en vanaf dat moment kwam ik langzamerhand tot bezinning."

Het is een poosje stil in de kamer, dan begint broeder den Ouden weer: "Zie je, broeder en zuster Jansen, je kunt je kinderen het geloof niet geven, dat is vast, maar je kunt hun geloof wel degelijk in de weg staan. Een kleurloos gewoontegeloof maakt niet de minste indruk op hen." "Bid je wel eens met je jongens, vader Jansen?" vraagt hij dan ineens.

Jansen schraapt zijn keel en is blij als hem een antwoord bespaard wordt omdat den Ouden verder gaat: "Nee, ik bedoel niet het traditionele tafelgebed, maar of je het ook met elkaar voor de Here brengt als één van je kinderen examen moet doen of moeilijkheden heeft op zijn werk. Dank je ervoor als ze jarig zijn en vraag je dan ook met elkaar om een zegen voor het nieuwe jaar? En weet je wat er te koop is op het kerkelijk erf zodat je ze van antwoord dienen kunt of met ze van gedachten wisselen kan als ze er hun vragen over hebben? Hebben ze er geen vragen over, máák ze er dan nieuwsgierig naar! Man, dat is allemaal van groot belang, ik heb het zelf ervaren. Niet alleen voor je kinderen, ook voor jezelf. Het lééft toch wel bij je, daar van binnen? Vergeet ook niet om in je binnenkamer op je knieën te gaan om God's aandacht voor je kinderen te vragen. Genade is geen erfgoed, maar je kunt wel een goed woordje voor ze doen!"

Jammer dat het uur om is. Bij het dankgebed, dat door broeder Jongejan wordt uitgesproken, blijkt duidelijk dat die er niet voor spek en bonen bijgezeten heeft. Moeder Jansen voelt bij zijn dringend pleiten voor haar gezin, de hoop in haar hart herleven.

De volgende zondag zit vader Jansen net in het gezichtsveld van broeder den Ouden. De slaap wil niet komen. Hij zet zich tot luisteren.

Linda.

"A Christian coffee shop without evangelism is just a coffee shop run by Christian men"

Writing in the Church Herald, Joseph T. Bayley lauded the swing away from the atmosphere of success stories about soul-winning conversations with total strangers on busses and trains. Their net result is the neglect of evangelizing the man next door. For him there is need of 'pre-evangelism' he claimed. To evangelize our neighbours and close associates, the first step is to gain a hearing. Here the coffee shop comes in.

The question, says Mr. Bayley, is this, When does pre-evangelism turn into evangelism? "If it doesn't, the term is a misnomer. We may be displaying the fruits of righteousness but we aren't evangelizing. We may be doing the good works God has commanded, but we are not evangelizing," he added.

"A 'Christian coffee shop' without evangelism is merely a coffee shop run by Christians, regardless of the high-sounding pre-evangelism theory that led to its establishment. Christian coffee doesn't save lost men . . . . Tolerance is the spirit of pre-evangelism. Evangelism says that there's only one way to God, and Jesus Christ is it; only one hope of heaven, the reconciling cross and the empty tomb; only one saving response, believing what God has said in His Word about our sin and His Son." (RES)

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Plaats Uw advertenties in C.C.; het blad dat men leest!

Het gewaardeerde feuilleton "De stenen bruid" kwam vorige week ten einde. We hopen spoedig te beginnen met een nieuw vervolgverhaal, waarover nog gecorrespondeerd wordt.

Het leek ons aardig om in de tussentijd enkele van de vermaarde bijdragen van Arie Dof te herdrukken. Ook om de vele nieuwe abonnees, die we de laatste jaren mochten inschrijven, eens kennis te laten maken met Arie's humor en levenswijsheid.

De auto van Bouma

door Arie Dof

Leen Bouma en ik werken voor dezelfde aannemer, en zo komt het, dat ik van en naar het werk nogal eens met hem meerijd in zijn auto. Dat is trouwens meer ten gerieve van Leen dan voor mijn plezier, want de keren, dat ik moest helpen het vehikel te drukken wanneer het niet starten wilde, zijn niet te tellen.

Leen's wagen luisterde naar de degelijke naam Dodge en was negen jaar geleden nieuw, maar verkeert thans in vervallen staat. Weshalve Leen Bouma besloot, een andere auto te kopen, hoewel hij het niet zo breed heeft. Zijn huwelijk is gezegend met zeven kinderen, en hij moet het alleen verdienen. Daar komt nog bij, dat er nogal wat ziekte in zijn gezin is geweest, en dat snijdt er ook in in Canada, waar je de Nederlandse ziekenfondsen wel eens mist. Een goede auto behoort echter bij Leen's nooddruft.

Op een middag, toen wij vroeg klaar waren met het werk, omdat het regende en we niet verder konden met het buitenwerk, deelde Leen me mee, dat hij eens even wilde kijken bij "Uptown used car sales", waar broeder Damming zijn kost verdient met het verkopen van tweedehands auto's. Damming bleek aanwezig te zijn en alleszins bereid, om voor een koopje een beste wagen te leveren. Hij vertrouwde ons toe, dat hij uit ervaring wist, hoe moeilijk een immigrant het de eerste jaren in Canada kon hebben, en bovendien moet je je broeders in het geloof zoveel mogelijk helpen, nietwaar? —Dat is waar, beaamde Leen opgewekt.

En zo begon Damming ons rond te leiden over het terrein, waar tientallen auto's ons verwezen aanstaarden. Het was, alsof de koplampen ons pessimistisch en waarschuwend aankeken. Maar Leen werd steeds enthousiaster en steeds ongevoeliger voor de sprake, die er van de auto's uitging. Na tien minuten kijken werd hij verliefd op een 51-er Chevrolet, die glom als een spiegel en er uitzag als kwam hij zo van de fabriek.

Deskundig liet Damming de motor snorren, en niet minder deskundig keek Leen naar de uitlaatpijp. Ik vroeg hem, waarom hij dat deed, waarop hij diepzinnig antwoordde: —Mensen beoordeel je naar wat er van voren uitkomt, maar auto's naar wat er van achteren ontsnapt. Kijk, Arie, er is geen blauwe rook te zien; hij gebruikt dus geen olie.

Het werd een leerzame middag. Leen leerde me, hoe je met een cent, die je tussen de richels van de autobanden steekt, kunt ontdekken, hoe ver de autobanden versleten zijn. Voorts beklopte hij spatborden, trapte tegen de bumper aan en draaide aan het stuurwiel. Al deze bewegingen schenen hem te bevredigen.

Hierna nam Damming het woord en hield een keurige toespraak. Hij zei, dat deze auto een koopje was en in wezen de beste wagen die hij momenteel te koop had; dat een Chevrolet je nooit bedroog, dat de motor gereviseerd was en de radiateur vol met antivries zat. Ook verklaarde hij, dat dit juweel van een wagen altijd op de goede wegen van de city gereden had, en slechts zelden was gebruikt door de eigenaaar, een oude man, die dit echter niet meer kon bevestigen, omdat hij onlangs op hoge leeftijd overleden was. —Deze auto heeft zijn baas overleefd, constateerde Damming voldaan.

Vervolgens begaf Damming zich aarzelend naar Leen's oude Dodge, die hij misprijzend bekeek en beklopte. Hierna merkte hij ten tweede male op, dat immigranten het vaak moeilijk hadden en dat we met elkaar broeders in het geloof waren; ten laatste bood hij Leen met een royale armzwaai tweehonderd dollars voor de Dodge, hoewel die geen honderd dollars meer waard was. Broeder Bouma hoefde nog slechts vijfhonderd dollars toe te betalen, om in het bezit te komen van het begeerde Cheffie.

Na het regelen van de afbetalingstermijnen werd de koop gesloten, en een ogenblik later reden wij in de fonkelende slee het terrein af. Trots als een pauw zat Leen achter het stuur, en in lyrische taal prees hij zijn nieuwe aanwinst. De Chevrolet was een fijne wagen, en Damming een fijne kerel.

Arme Leen!

Hij wist nog niet, dat hij binnen vier-en-twintig uur in zak en as zou zitten, omdat de wagen het begeven had, en dat hij op harde wijze de waarheid zou ondervinden van het beproefde spreekwoord: "Het is niet alles goud, wat er blinkt . . ."

Het gebeurde de volgende dag om kwart voor vijf midden in de stad voor een stoplicht op het drukst van het spitsuur.

Na een dag van noeste arbeid reed Leen opgetogen en verwaand huiswaarts, en ik reed met hem.

Bijna, doch niet volkomen geruisloos snorde de auto over het plaveisel.

Ik meende een klein bij-geluidje te horen; het kwam van achteren en leek op het geluid van een verkouden sirene. Voorzichtig maakte ik Leen er attent op. —Dat is allemaal deugt, Arie, antwoordde Leen met overtuiging: —Dat gefluit komt van de achterbanden; men noemt dat in het Hollands zoemen.

Toen kwam het stoplicht . . . .

De wagen kwam statig tot stilstand, want de remmen werkten puik. Toen echter het groene oog van het verkeerslicht naar ons knipoogde en Leen zijn pronkstuk weer op gang wilde brengen, waren al zijn pogingen vergeefs. Wel snorde de motor, maar het achterste gedeelte van de auto werkte niet mee. Het leek wel, alsof een grappenmaker dikke blokken voor de achterwielen had geschoven. Leen deed de deur open en keek verontwaardigd achterom, om te zien, wie hem dat koopje leverde. Doch geen dader was te bespeuren. De enige ontdekking, die hij deed was, dat de achterwielen niet draaiden.

Een verkeersagent blies verontwaardigd op zijn fluitje en wenkte, dat we moesten doorrijden. Een onwelluidend hoornconcert van automobilisten, die achter ons stonden en graag naar moeder de vrouw wilden, brak los. Een enkele vermetele waagde het, om ondanks de tegenligger ons links te passeren, en een van hen hief, dit doende, dreigend zijn vuist op in onze richting.

En toen werd het licht weer rood . . . .

Hetzelfde toneel herhaalde zich vier keer met nauwgezette regelmaat. De rij van auto's achter ons groeide steeds aan, het getoeter werd oorverdovend, en arme Leen werd nog roder dan het stoplicht en sprak woorden, die in een christenmond niet thuis horen, terwijl de agent op de hoek telefonisch om versterking vroeg.

Na tien minuten was het verkeer omgelegd, en na een kwartier, dat jaren leek, werden wij door een grote kraanwagen weggesleept naar de dichtsbijzijnde garage. Daar werd de onverbiddelijke diagnose vastgesteld: de achterassen waren finaal versleten, en binnen drie dagen kon men de schade herstellen voor de som van ongeveer 175 dollar, hoewel het ook 200 kon worden; daar wilde de garagehouder afblijven.

Met de stadsbus reden we huiswaarts en Leen zag nu groen van ellende.

Ik probeerde hem te troosten, maar wat betekenen woorden in zulke benarde omstandigheden? Alleen keek Leen even hoopvol op, toen ik hem met dreiging in mijn stem verzekerde, dat ik dezelfde avond nog bij broeder Damming, de autoverkoper, op visitie zou gaan. —Geef hem op zijn . . . , zei Leen met samengeknepen lippen.

's Avonds tegen half negen belde ik bij Damming aan. Hij deed me zelf open en vroeg opgewekt, of ik zaken kwam doen. —Ja, zei ik.

Ik legde hem het geval Leen Bouma uit en verweet hem, dat hij onwaarheid had gesproken, toen hij gisteren verklaarde, dat de nieuwe auto van Leen de beste van alle auto's op het terrein was.

—Stop, zei Damming, —dat was de waarheid, Arie, want die andere waren er noch slechter aan toe dan de Chevrolet van Bouma.

Na deze eerlijke ontboezeming moest ik even naar woorden zoeken, maar Damming had ook niet veel meer te vertellen, toen ik hem vroeg, of hij met zijn broodwinning de Here kon dienen. Ik vertelde hem, dat ik geloofde, dat het wel mogelijk, maar ook heel moeilijk was, om tegelijk verkoper van tweedehands auto's en Christen te zijn, en dat het sterke benen waren, die de weelde konden dragen. Ook hield ik hem het achtste gebod voor, waarin God ons gebiedt, om het nut van onze naaste, waar wij kunnen en mogen, te bevorderen, en met hem zo te handelen, als wij willen dat men met ons handelt.

En Damming luisterde maar, en zei niet veel. Dat was ik niet van hem gewend. Een half uur later ging ik onbevredigd naar huis.

Maar de volgende dag, toen ik Leen in de stadsbus op weg naar het werk ontmoette, vertelde hij me, dat hij gisteravond laat Damming nog op bezoek had gehad. Het was een boetvaardige en hulpvaardige Damming geweest, die beloofd had de hele transactie ongedaan te zullen maken en tegen billijke vergoeding Leen's oude Dodge weer in rijdbare staat te zullen laten brengen.

Ja, Leen had autoverkoper Adrianus Damming op bezoek gehad, die de voorbede had gevraagd voor de mannen, die in zulke beroepen als het zijne, beroepen vol gevaar en verleiding, waren geplaatst.

We zullen bidden voor de eerlijkheid van Damming en van Arie Dof en van alle mensen.

# of Rand... Rebellion... and Reform...

By GERALD VANDEZANDE

②

> "In this materialistic period, our economy has become the centre of multiplied pressures and anxieties; in extreme forms it is threatening the morality, in the broadest sense, of the western world, which, itself, in other respects, tends toward lawlessness."
>
> "Society can advance only by positing goals and both expanding its knowledge and deepening its wisdom toward their attainment."
>
> — The Hon. Ivan C. Rand

An Appealing Alternative

Royal Commissioner Rand's five recommendations aimed at protecting union members "against personal grudges, arrogance, domineering attitude, or other interferences with their right to participate in the determination of union action," if enacted, should help somewhat to alleviate the plight of the thousands of workers now at the mercy of union officials who care little or nothing about their members' freedom and well-being.

Mr. Rand is to be commended for contending that "the individual member is entitled to democratic security, which here means that he cannot be expelled from the union without just cause." Canada's work force would have been considerably better served, however, had the Commissioner come to grips with the meaning of freedom of association. He should then have recommended that this freedom be restored to all, so that "every person is free to join a trade union of his own choice" — a freedom proclaimed in, but not preserved by, **The Labour Relations Act**. Such a positive recommendation would have been in keeping with both the spirit and the letter of the **Ontario Human Rights Code, The Canadian Bill of Rights**, as well as with the United Nations' **Universal Declaration of Human Rights** which declares: "No one may be compelled to belong to an association."

As things stand now, unless the Government introduces legislation protecting the workers against the discriminatory practice of compulsory unionism by guaranteeing legal equality of opportunity for all, scores of workers will continue to be deprived of the most fundamental civil rights and liberties. The law must protect all workers equally!

"The social danger in each (of these 'organizations of men and money')," warns Mr. Rand, "is arrogant, oligarchic and monopolistic control, the universal tendency of unrestrained human drives and appetites." These are harsh words and startling in their very lucidity. History holds evidence of the situations in which the few, because of a terrible obsession with power, caused unlimited suffering for the many. Therefore, says Mr .Rand, be careful — practice restraint! He contends rightly: "Preserving the essence of free scope to individuals for the improvement, as we conceive it, in the lot of mankind, society cannot concede uncontrolled domination in sensitive and vital areas of the exercise of that freedom either as between the two groups themselves or as their joint action affects their community."

Despite these eloquent statements, the Commissioner submits no recommendation to liberate the Canadian workers from the yoke of bondage to which they are subjected. Workers are threatened today, with loss of employment, should they refuse to comply with the demands of unions which abuse their own freedom of association by denying this very freedom to others. Compulsory unionism is indeed nothing more than "a modern form of slavery," to quote Dr. Robert N. Thompson, M.P. By failing to take issue with this collectivistic principle, the retired Supreme Court of Canada Justice leaves the impression that he silently endorses this flagrant violation of the fundamental freedoms of association and of religion.

Because we all are under obligation to honour the free, christian way of life in a concrete manner, we should abhor the arbitrary imposition of programs and policies which are alien to the workers' varying views. In a pluralistic society such as Canada's, a society where men are committed to conflicting life-perspectives, the Christian, as well as the humanist believer, must have proper opportunity to give public expression to their respective heart commitments without fear of reprisal — economic or otherwise. No one should ever be subjected to suffering or bondage merely because of his faithfulness to principle! No one should ever be required to belong to any trade union not of his own, free choosing.

All workers, throughout our country, regardless of their differing convictions, should be granted legal equality of opportunity and every worker's civil rights should be scrupulously safeguarded. No worker should ever be subjected to intolerance, discrimination or dictatorship; certainly not men who act in the spirit of the Preamble to **The Canadian Bill of Rights** which unequivocally affirms that "the Canadian nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions . . ." and "that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law." Freedom-robbing devices such as the "yellow dog" contract, the closed shop, the union shop, and the compulsory check-off are unworthy of a nation which professes such principles.

We advocate that Canadian workers be legally free to join the union of their choice. Those who favour the Scripturally-directed Christian Labour Association of Canada should join it, whereas others should join either the catholic-influenced Confederation of National Trade Unions or one of the socialist, New Democratic Party-supporting, Canadian Labour Congress affiliates. These different labour movements should cooperate. They should submit **one** set of contract proposals to employers. Then, jointly, these movements, in cooperation with management, should conclude **one** collective agreement binding on **all**. The implementation of this proposed plan — recently adopted by the Quebec Government in the new **Construction Industry Labour Relations Act** — would provide an avenue through which a meaningful content can be given to freedom of choice in labour relations. Despite certain minor difficulties inherent in such a trade union partnership, it is definitely to be preferred to the highly arbitrary way many unions have of dealing with men who cannot in good faith support socialist-directed programs and who, consequently, lose their jobs and are barred from others as well.

It should be understood that, in a true democracy, the civil rights and liberties of the majority are no greater than those of minority groupings. All should enjoy equality before the law. The question of legal equality is a vital one. It lies at the core of justice and liberty. To allow the majority to trample under foot the constitutional rights of minorities by denying them freedom of association, is to destroy the free way of life.

Of course, we are not suggesting that minorities should dictate policy. Neither the majority should ever have that dictatorial privilege. Their respective leaders should strive to accomplish that which is fair and just. Together, they should seek to be of service to the country and to the people whom they represent. In this fashion, Canada's various trade unions can help concretely in promoting harmonious employer-employee relations.

If this mutual respect could be accomplished, it would help pave Canada's return to the responsible exercise of freedom — the very freedom the Hoffas and the Banks' used to gain almost unlimited power. If a change of such magnitude were to be effected, it would spell the dawning of a new day for freedom. To tolerate the intolerance displayed by modern unionism, however, is nothing less than complying with a wanton destruction of liberty. It is nothing less than granting the secular unions a license to do as they please. It is nothing less than passively accepting all the ruinous consequences inherent in such a discriminatory set-up.

Neither Doom Nor Defeat

"Banning of organizational picketing would be Doomsday for us," says Alex Main, business manager of the Toronto Building Trades Council. He and other AFL-CIO/CLC spokesmen disagree sharply with Mr. Rand's contention that "there is no occasion for so-called 'recognition' or 'organizational' picketing." The Royal Commissioner justly recommends that "they and all other picketing, as, for example, 'sympathetic,' by any person should similarly be prohibited."

Picketing is supposed to be simply a means of obtaining or communicating information. In the light of what actually happens, Mr. Rand scores a real point when he declares: "The picket line, or group, gathered around the entrance to the work-place, is intended to convey more than its mere physical appearance. To non-striking employees, it may be an intimidating warning; to a replacement, a message of malevolence; to the employer, the expression of detestation."

The Commissioner also states: "Whatever may be advanced for or against the picket line, it is undoubted that the too frequent happenings on it have been effective in arousing deep and lasting animosities in communities; personal bitterness in families often become a family inheritance; revulsion against strikes in management as well as in workers and community; and in creating a strong distaste for unionism among 'white collar' workers, even to the extent of avoiding the use of the word itself in the establishment of their 'associations'."

Organizational picketing has been largely confined to the building trades. It is designed to force an employer into signing a collective agreement with a union which has no contract covering the project. For example, the United Brotherhood of Carpenters will picket a construction site in order to put pressure on a general contractor to sign an agreement with it, even though his employees and those of his sub-contractors don't wish to join the Carpenters and may prefer the CNTU or the CLAC or no union. This detestable pressure tactic, which usually leads to a refusal of the AFL-CIO/CLC-affiliated trades (electricians, bricklayers and others) to cross the Carpenters' picket line, is, according to Mr. Main, "the only hope we have of getting many jobs organized . . . ." He claims that "it would be extremely difficult if the union had to organize and get certification for each of as many as 24 sub-trades on a project."

Obviously, this is merely another way for Alex Main and company to say that it is much easier to compel than it is to convince employees to join secular unions. Since the unions representing the 24 sub-trades lack the vision to merge into one construction workers association, to cooperate with other certified trade unions and to rely on persuasion to organize the workers, Mr. Main and his associates resort to coercion and intimidation, in a determined bid to extend their near-absolute control over Canada's entire construction work force.

Strangely enough, in the process, these socialist-oriented unions are not at all averse to receiving support from their capitalist enemy: "the greedy, unprincipled employer." Fearing that his job may be delayed and that he may lose a dollar or two, the employer either tells his men to join the Carpenters, on pain of dismissal, or he signs a closed-shop agreement with them — an agreement which forces the employees, despite any genuine objection they might have, to belong to the Godless Carpenters as a condition of their continued employment. Consequently in keeping with the ruthless spirit of the class struggle, the spineless employers are effectively exploited. They are relegated to the degrading status of convenient pawns in the secular unions' relentless campaign to deprive workers of their freedom of association and their right to work.

Such inexcusable, discriminatory action is obviously in violation of Section 52 of **The Labour Relations Act** which states: "No person, trade union, or employers' organization shall seek by intimidation or coercion to compel any person to become or refrain from becoming or to continue to be or to cease to be a member of a trade union or of an employers' organization or to refrain from exercising any other rights under this Act or from performing any obligations under this Act." It is unfortunate that the Ontario Labour Relations Board, to our knowledge, has not insisted that this relevant provision be strictly observed in instances such as these. In this connection, we find it equally regrettable that the Board has never invoked Section 36(a) which declares that an agreement "shall be deemed not to be a collective agreement . . . if an employer . . . participated in the formation or administration of the trade union or if an employer . . . contributed financial or other support to the trade union."

While the AFL-CIO/CLC elite may be disturbed, we are rather pleased with another one of the Commission's 56 controversial recommendations. It reads:

> "In the case of multi-union employees engaged on a work or in an industry, where one union strikes, no picket line shall be permitted to be set up except as it may be specifically limited to the area or the work of the unit of employees so striking, beyond which it shall be conclusively deemed not to extend. In cases of common situs of different work or function, picketing or any other mode of announcing a strike shall similarly be limited strictly to the unit of employees on strike; and the same consequences to other employees should follow as in the cases of multiple unions."

If enacted, this good rule will properly restrict the secular unions' abuse of the picket line and should help prevent the shut-down of an entire construction project or even of an industry merely because one union strikes and pickets as the result of a dispute with one employer.

Naturally, we also endorse the recommendation that picketing be declared lawful only as "a direct and primary measure accompanying and in support of a legal strike" — a measure the Christian Labour Association of Canada and the CJL Foundation recommended in their Submissions. If adopted, the Commissioner's logical proposal that "no person is to act as picket who is not a member of the unit of employees on strike or an official of the union," should eliminate the secular unions' frequent use of professional picketers and agitators.

Every responsible citizen will undoubtedly welcome Mr. Rand's excellent recommendation that secondary picketing, boycotting and especially mass picketing be banned. Leading labour spokesmen have often proclaimed such mass displays to be the only effective mode of action. However, Rand comments:

> "Mass picketing, by relatively large numbers in close ranks or in group formation, effective generally in obstructing entrance to the plant or business, in no western jurisdiction is lawful. What 'mass' signifies is potential intimidation and coercion through fear; the implied threat, vague and general, invariably accomplishes one purpose — the destruction of the sense and assurance of security in the ordinary person which it has been the object of our laws for a thousand years to preserve.
>
> "As it was, in effect, frankly conceded, this form of picketing, is among other purposes, to communicate the fact that the strikers 'mean business,' that the situation is not that of a tea party, the necessary implication of which is that it would be well not to be provocative. . . . its implication is that the interests of labour are entitled, if necessary, to be enforced by intimidation and violence, a view that could be seriously entertained only by the most primitive of human beings.
>
> "It is an intrusion into the affairs of another with purpose of causing as much economic injury as possible by an appeal to boycott; in extreme cases, a threatening intimidation that may easily be converted into physical violence.
>
> "If we are not revert to lawlessness, the assertion of any such cause of serious apprehension must be met firmly with the power of the state. What is essential to a democratic government under a regime of law, equal in its application to all, is that clashes of interest be settled by reason, not by muscle or guns."

The recommendation that there be "no interference by physical obstruction of any kind or in any degree with or towards persons entering or leaving the struck plant or business premises," speaks for itself. The advice that discipline on the picket line be tightened by pinpointing responsibilty on the picket captain and that the union be held liable for damages due to the captain's failure to carry out his duties, is rightly aimed at reducing the misconduct and violence that so often accompanies picketing. The fact that it is necessary for Mr. Rand to give such advice, is a sad commentary on the secular unions' respect for Ontario law.

Commissioner Rand reports:

> "What has happened in one case, and probably in others, is that the strikers have interested themselves in obstructing entrance or exit through gates by dumping large rocks in front of them. This sadistic manifestation is one of the cruder examples of immaturity in gasping the real interests of the workers and their community and of the means of advancing them. If it were to prevent shipments of material out of a plant, it would be illegal and, at the most, of little or no real benefit to the strikers. And it should not be overlooked that disruptive and destructive action by pickets will invariably cause more delay in resuming operations at the conclusion of the strike."

Rather than offering brusque, negative rejections to these and other constructive suggestions, as has been done, the secular unions' leaders and their political allies would de well to propose responsible alternatives. Such alternative measures should, of course, safeguard the legitimate exercise of every worker's freedom of assembly and of association as well as the right of all Canadians to equality before the law and protection of the law.

We would urge Mr. Main and his colleagues to recognize and to respect their neighbours' civil rights and liberties. We appeal to them to help develop a christian program of cooperation and consultation and not to pursue their divisive policies of compulsion and conflict. Only in the measure that Canada's labour movements obey the Biblical norms of righteousness, justice and liberty and direct their attention to honourable pursuits, shall they contribute positively to the development of more harmonious relations and thus be of meaningful, reconciling service in our rebellious age.

All people, especially those who call themselves by the name of Christ, have a tremendous responsibility in our Father's world. God commands His redeemed people to fix the goals, to determine the direction and to set the pace — in word-and-walk! John writes: "My children! Our love should not be just words and talk; it must be true love, which shows itself in action." Such christian action spells neither doom nor defeat but hope and victory!

"For this is what love for God means: it means that we obey His commands. And His commands are not too hard for us, for every child of God is able to defeat the world. This is how we win the victory over the world: with our faith. Who can defeat the world? Only he who believes that Jesus is the Son of God." (I John 5:3-5)

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FAITH MISSIONS

(Continued from page 1)

One important question directed towards "pure" and "modified" faith missions is, "Why do they pursue a policy regarding finances which they would not think of using in other areas of their work? Each missionary prays for converts, but he does not stay home but goes out to preach, trying to win converts. Every mission society has its home organization to manage its finances and its activities. Some agencies are highly organized indeed. Why use organizations and other human methods for mission work but not for financing? What is wrong with soliciting money and presenting Christians with the need of the hour? God works through people.

Faith missions have a noble and interesting history. The first one in its category, and one that has served as a pattern for many others, is the China Inland Mission, now called Overseas Missionary Fellowship. It was founded in England in 1865, by Dr. Hudson Taylor. Dr. Taylor was burdened for the vast continent of mainland China. But it was not really open to missionaries at that time. Besides, the missions already in China did not believe they could take on any more responsibilities than what they already had. To reach the interior of China a new mission would be needed; but there would be no denominations to sponsor it. Dr. Taylor also believed that it was not necessary to insist on missionaries who had all the educational preparations usually required by denominational mission boards. With these factors combined the first faith mission society was launched. Faith missions existed thus before the fundamentalist-modernist controversies which raged in the early 1900's. However, many fundamentalists have joined the ranks of faith mission societies. There is a relationship between faith missions and fundamentalism, but it is not a relationship of cause and effect. (17) Yet, many faith societies have been founded since the 1920's and most of them are strongly influenced by the spirit of fundamentalism.

The background of faith missions colours of course their aims. For many the chief end of man has become the winning of souls. Evangelism and missions are elevated above all other Christans' tasks. When it is said that man is "saved to serve," the service involves only missions and evangelism. Evangelism and missions are the Christians' sacred duty! Yet, it is by no means our only duty. (18)

Elizabeth Elliot, the widow of Jim Elliot who was murdered by the Auca tribe, writes in her first novel "No Graven Image" that she had learned in Sunday School the Westminster Shorter Catechism's "The chief end of man is to glorify God and to enjoy Him forever." In a missionary service in another church than her own, she heard "That the chief end of man is to stop as many as possible of the millions from perishing." (19) In her book, which is a critique on faith mission work, she describes how people on the field speak in terms of "souls", cities in terms of "need" and church meetings in terms of "attendance." (20) The "soul's" lost condition is the main reason for entering into mission work. The proclamaton of the gospel in word is considered the most important. The social work, the relieve of the physical needs, is secondary. The deeds are done for the purpose of saving "souls." (21) The comprehensive approach is lacking. The total man is not approached. There is a divorce between the body and the soul, the spiritual and the physical. The faith missions' view of man restricts their versatility in this world of rapid change. Their concept of man makes it extremely difficult to find answers to the great challenges of foreign missions. On many mission fields the totality of man's existence is at stake!

The chief end of man is "to glorify God and to enjoy Him forever." The Reformed missionary purpose is the furtherance of God's glory, the coming and the extension of His kingdom, the salvation of man lost in the depth of sin and degradation, the growth of the church, the penetration of the gospel in every area of life.

In the beginning, the church concept of faith missions was extremely weak. The reason for this was the strong individualistic concept of man. Man was as a branch to be snatched out of the burning fire. In recent years, there has been a change. Though experience, it was discovered that individual Christians could not survive alone. "They came to realize, at least in part, that without reducing their zeal for evangelism they needed to place more emphasis on the building up of the church." (22)

Faith missions are usually Baptistic in ther teaching on the sacraments and church government. I asked once a faith missionary how the different views of sacraments and church work out in practice on the mission field. His reply was that all missionaries would become Baptist anyway in the long run. There was no problem. Young people from Reformed background who join an independent faith mission usually break contact with the church in which they were raised. (23) This is just a natural outcome of their initial action. Faith Missions are by their very nature very individualistic and have no regard for the covenant with its Scriptural implications. It is my conviction that the Reformed people should make more use of enthusiastic young people who for one reason or another cannot go through the regular channels of training. Enthusiasm for missions should be created in the Reformed denominations. We could use more mission fervor. We must get the "ball" for missions and evangelism! But the comprehensive approach must be stressed. The challenge must be the whole gospel for the whole man.

Is there still a basis for Reformed co-operation with faith missions? It must be admitted that much of non-Reformed mission work is orientated to basic Scriptural truth. We hold in common that the Bible is the infallible Word of God. Together we believe that man is lost without Jesus Christ and in his lost condition is hell bound. There is a common love for the Lord Jesus Christ. Collaboration is possible as there is unity on the basic issues. We cannot co-operate with missionaries who are "followers" of Bultmann, Barth or Tillich. We have nothing in common with men of such theological leanings. With faith missions we can co-operate in Bible translation work and distribution, radio work, the establishment of elementary schools, medical work. There are many spheres in which co-operative efforts can be worked out. Theological training for ministerial positions is another matter however. There the scope of co-operation is very limited. In non-denominational co-operation in this field, the Reformed character becomes lost. You see this right here in North America already. Non-denominational Bible schools or training institutions cannot have a positive approach to church and sacraments and further individualism. (24)

The South African General Mission's Bible School in Chizera, Zambia, C. Africa trains nationals for evangelists and pastors. The students are trained solely to win the lost for Jesus Christ but are not taught to reach the total man in his environment. The kingship of Jesus Christ is seen as very personal. Jesus Christ is King of a "life" but not over all of life. (25)

As Reformed Christans, we cannot agree with some of the faith missions policies and aims. Yet, their zeal for winning the lost and pioneering in some of the most difficult regions in the world are admirable and inspirational.

Rev. Johan D. Tangelder.

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(9) Handbook for applicants to Greater Europe Mission. p. 18.
(10) Biblioteca Sacra. p. 30.
(11) Ibid. p. 31.
(12) Crisis in Faith Missons. Christian Life. p. 25.
(13) Ibid. p. 27.
(14) Dollars & Sense About Missions. The financial policy of the Sudan Interior Mission.
(15) Bibliotheca Sacra. p. 33.
(16) Ibid. p. 35.
(17) cf. Letter from Harold R. Cook. Chairman Department of Missions.. Moody Bible Institute, Chicago, Ill., May 2, 1968.
(18) cf. E. J. Carnell. The Case of Orthodox Theology. p. 122.
(19) Elisabeth Elliot. No Graven Image. p. 8.
(20) Ibid. p. 19.
(21) cf. Geschiedenis van de Kerk, IX, 1967, p. 9.
(22) Harold R. Cook. An Introduction to the Study of Christian Missions. p. 188.
(23) cf. International Reformed Bulletin. p. 79.
(24) See my articles in Calvinist-Contact, June 14, June 21, July 12, 1968.
(25) Annual Report of the Chizera Bible Institute for the year 1966-1967.

Very Encouraging

This week we were strengthened in our efforts to gain more subscriptions by letters, which we received from two different ministers.

One minister wrote us:

". . . we took up your call for action in terms of more subscribers. It was called 'Action C.C., dead or alive?' We are fortunate in having a group of very active and willing Young People.

Two weeks in a row, a bulletin announcement was carried, and then the Young People got together, and each took a page of names out of our yearbook and phoned each family. Naturally, they did not find every home; they found a good many subscribers already; but they found new subscribers, because the slogan was: we want to keep C.C. alive."

And the other minister wrote us:

"After careful consideration we decided together to support and undertake an action for Calvinist-Contact. We want to visit every family in our neighbourhood who has no subscription on C.C. If you have a couple dozen extra issues of C.C. we can use to hand out to those who do not have a subscription, we would be very happy to have them. We plan this action in the latter part of June. We will try to increase the list of subscribers with at least 40-50% in our L. area. We will promote from various angles.

Keep up the good work, don't give up. We are all in with you and remember your work and weekly (ours too) in our prayers."

You see, similar reports give strength to go on. We admit that we have set our goals high. 1500 new subscribers is no small thing. But we have to, in order to survive. And on the basis of reports like the two mentioned above, we believe we will reach this goal.

Thank you for your support. It has encouraged us greatly.

We will keep our readers posted on the progress we make.

CALVINIST-CONTACT

Things to Forget

The mean thing others have said about you.

The injury any person has done you.

The mistakes you have made in the past, except as they may warn you in the future.

The kindness you have tried to do others.

The ill-natured gossip you have heard concerning others.

The secrets entrusted to your confidence.

The worry that hinders your happiness.

The drawbacks that seem to stand in the way of your success.

— Baptist Observer.

Willem J. B. Meyer and Wietse G. Posthumus

are pleased to announce that

Sybren L. Wassenaar

is now associated with them in the practice of law under the firm name of Messrs·

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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Pettv Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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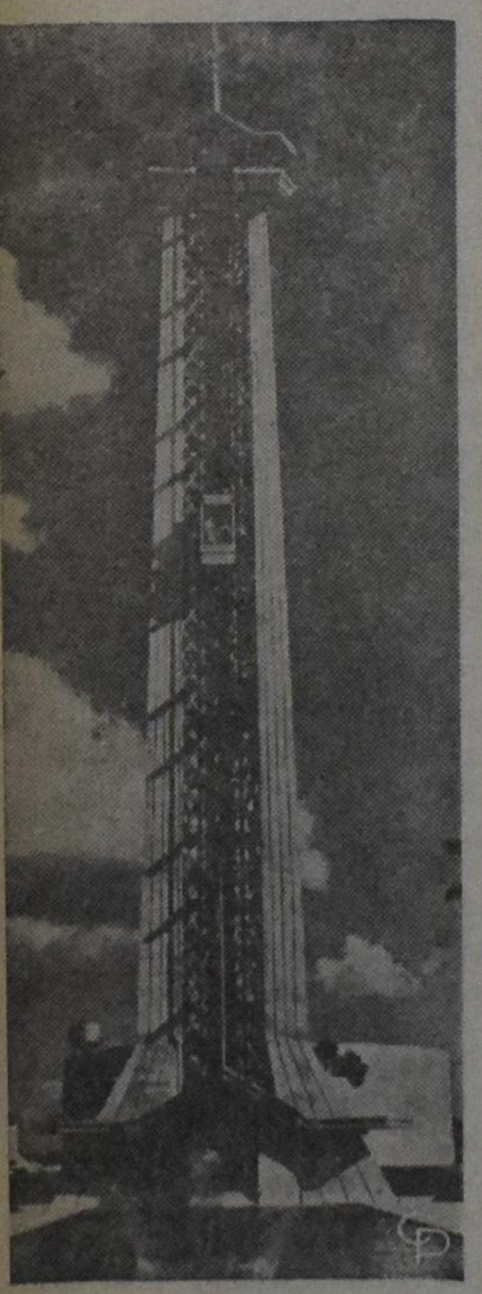


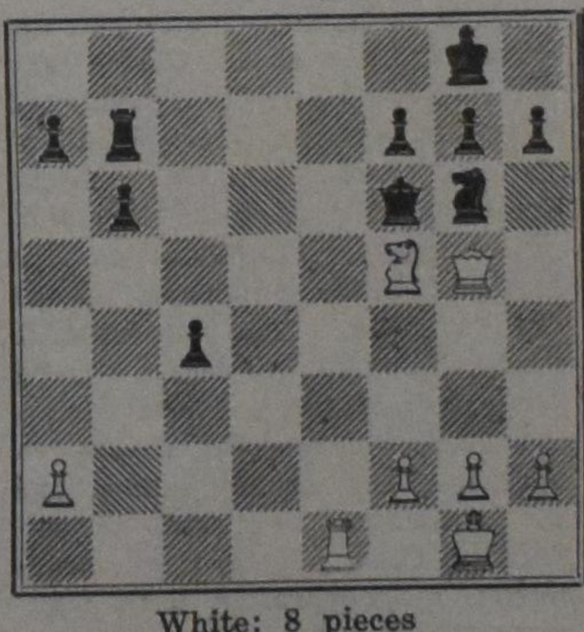
TALLEST IN FLORIDA —A glass-enclosed elevator on the outside wall will take visitors to the top of the 240-foot Sea Tower at Riviera Beach, tallest in Florida, when it is opened soon as a tourist attraction near Palm Beach.

Let's Play Chess

Editor Mr. C. HESS

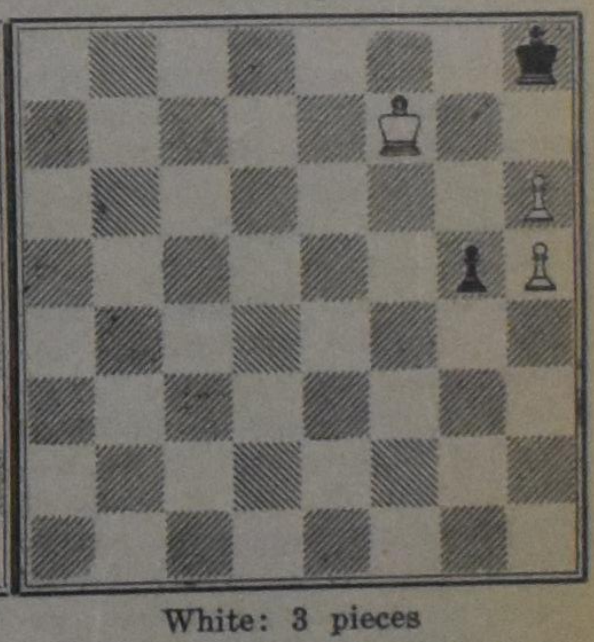
FOR YOUR ENTERTAINMENT

Nr. XI
Author: Alekhine - Russia
Black: 10 pieces



White: 8 pieces
White to play and mate in four moves. (5 points)

Nr. XII
Author: A. Kramer - Holland
Black: 2 pieces



White: 3 pieces
White draws. (4 points)

NOTES

1. The diagram shows a position reached by Alekhine in the blind seance held in New York in 1924 (see my special contribution on that seance in May). The position in XI makes you marvel about the great talent this author possessed.
2. In a way Nr. XII is almost harder than XI. However, Kramer's production does not reach the depth of Alekhine's game. That is why my rewarding of points differs.
3. Remember that our contestants cannot gain points with these special positions. Only newcomers can, if they send the solutions of one or more of our regular problems at the same time.
4. There is no set deadline for the solutions of the "Entertainment series". Solutions by our people will be greatly appreciated.

Canada's Etnische Pers vraagt rechtmatige erkenning

door

J. M. Kirschbaum, LL.D., Ph.D.

voorzitter van de Canadian Ethnic Press Federation

(Canadian Scene) — gedurende meer dan 60 jaar heeft de Canadese etnische pers bijgedragen tot een harmonieuze ontwikkeling van het land. Een van de belangrijkste taken van de uitgevers is om de miljoenen nieuwe immigranten te helpen zich thuis te gaan voelen in hun nieuwe omgeving. Dit hebben zij trouw gedaan en dat zullen zij ook blijven doen, omdat zij zich bewust zijn van hun taak in dit land dat is gegroeid dank zij het werk van hoofd en hand van vele cuturele- en taalgroepen. De etnische pers heeft verder de democratische instellingen van Canada uiteengezet aan hen die dit systeem niet kenden, en heeft vele duizenden behoed voor de verkeerde invloed van politieke theorieën die in directe tegenstelling waren tot het democratische stelsel en de Canadese tradities.

Regeringsautoriteiten hebben vaak hun instemming geuit met de wijze waarop uitgevers en redacteuren zich van deze taak hebben gekweten, om vroegere landgenoten te helpen ontwikkelen tot goede Canadese burgers. In 1954 zei Z.E. Walter Harris: "Naar mijn mening zouden wij deze taak hebben moeten vervullen als een dergelijke instelling niet bestond.... ik hoop dat de regering inziet dat U zich beweegt op een terrein dat volkomen uniek is."

De taak van de etnische pers in Canada werd verveelvoudigd toen na de Tweede Wereldoorlog het aantal immigranten in grote mate toenam. Thans worden deze bladen gelezen door meer dan een miljoen Canadezen van niet-Engelse en niet-Franse afkomst die hier sinds die tijd zijn aangekomen en verder door velen die hier al veel langere tijd zijn, maar die nog steeds graag een blad in hun eigen taal lezen.

Tot 1942 werkten de etnische kranten op hun eigen manier en min of meer zonder zich met elkaar te verstaan. In de lente van dat jaar kwamen de uitgevers en redacteuren van etnische bladen in Winnipeg bijeen, en vormden de Canada Press Club, terwijl in 1951 de uitgevers en redacteuren van Toronto en omgeving besloten tot de oprichting van de Canadian Ethnic Press Association of Ontario.

Toen het aantal immigranten uit Centraal- en Oost-Europa zo groot werd dat er een dringende behoefte ontstond aan middelen om deze mensen in hun eigen taal van inlichtingen te voorzien, werd het duidelijk dat het tijd werd om te komen tot een nationale organisatie. Tijdens een vergadering van vertegenwoordigers van de etnische pers die in 1958 in Ottawa werd gehouden, werd besloten de Canada Ethnic Press Federation op te richten. Later zijn in Montreal en Vancouver streekclubs opgericht.

Doelstellingen van de federatie zijn: (1) De bestudering en interpretatie van het Canadese "schouwspel" en de integratie van de etnische culturen in dat "schouwspel" om te komen tot een meer verenigd en rijker "Canadiansm". (2) De bevordering van beter begrip en een grotere samenwerking tussen de verschillende etnische groepen in Canada. (3) De bestudering en interpretatie van Canada's rol in internationale zaken en haar positie ten aanzien van andere landen die de idealen van vrijheid en democratie nastreven. (4) De samenstelling en verspreiding van inlichtingen die leiden tot een beter begrip van de grondbeginselen waarop de Canadese gemeenschap is gebaseerd. (5) De vorming van een forum voor studie en bespreking van gemeenschappelijke problemen van de etnische pers.

De toename van de immigratie ging gepaard met een evenredige toename van de verantwoordelijkheid van de etnische pers. Intussen zocht de natie een oplossing voor de problemen op het gebied van nationale eenheid en de etnische redacteuren hebben steeds getracht door enthousiaste deelname en door het geschreven woord het "weefsel van de eenheid" te verstevigen, maar tegelijkertijd de grote verscheidenheid te bewaren. In een brief aan de Royal Commission on Bilingualism and Biculturalism heeft de Canada Ethnic Press Federation haar inzichten in detail uiteengezet.

Canadezen die geen Engelse of Franse achtergrond hebben, hebben een groot voordeel. Zij zijn neutraal in de revaliteit tussen de Angelsaksische en Frans Canadezen. Men kan ze moeilijk van partijdighed of vooroordeel beschuldigen als zij, wanneer zich verschillen voordoen, een mening uitspreken.

Alleen een organisatie waarin alle zogenaamde "etnische" groepen vertegenwoordigd zijn kan de bovengenoemde diensten verschaffen. En er is slechts één zo'n organisatie in Canada — de Canada Ethnic Press Federation. En zelfs als er een andere over het gehele land vertegenwoordigde organisatie zou zijn, dan nog zou de pers het grote voordeel hebben dat zij met hun artikelen zoveel mensen tegelijk kan bereiken. Het totale aantal lezers van Canadese etnische bladen is aanzienlijk meer dan een miljoen.

Zolang er immigratie is zal de etnische pers een van de belangrijkste instrumenten blijven om de immigrant te doen voelen dat hij "thuis" is in Canada; dat hij een deel van de nieuwe gemeenschap is; dat het zijn recht en privilege is om samen met zijn nieuwe buren dit land te helpen bouwen.

De "Just Society"

Door de immigratie van de afgelopen 20 jaar is thans een derde van de bevolking van Canada van niet-Engelse of niet-Franse afkomst. Voor deze mensen die, toen ze pas in Canada waren de taal niet konden spreken of verstaan, die uit een land kwamen waar wetten, zeden en gewoonten volkomen anders waren, kan de etnische pers dienen als gids, tolk, leraar en vriend. Haar taak is altijd geweest de immigrant op zo efficient mogelijke wijze, en voor hem en de gemeenschap pijnloze wijze, in zijn nieuwe omgeving binnen te leiden. Alleen op deze wijze, door betoon van vriendschap, kan verwacht worden dat de immigrant zich zal en kan ontwikkelen tot een volwaardig staatsburger, die bereid is zijn talenten aan te wenden voor het belang van Canada en de Canadezen.

Canada ondergaat op het ogenblik allerlei veranderingen, ook op sociaal gebied en de constitutionele samenstelling van het land wordt ook druk besproken. Met de aankondiging van de "Just Society" kwam ook de vraag naar voren: Wat is de taak van de etnische pers in het realiseren van dat ideaal en wat is de plaats van de Canadezen die geen Engelse of Franse achtergrond hebben?

Als tolk van de opinies en verlangens van etnische groepen, kan de pers niet stilzwijgend toezien als er zulke belangrijke zaken op het spel staan als de toekomst van Canada. Een delegatie van de Canada Ethnic Press Federation heeft de Federale Regering reeds benaderd om te trachten te vernemen hoe de regering hier tegenover staat en om de rol van de etnische pers te bespreken in de opbouw van die "just society", en om de juiste plaats te vinden van de etnische pers in de economische, culturele en sociale structuur van Canada.

Gedurende een onderhoud met Eerste Minister Trudeau, vestigde de delegatie er de aandacht op dat de etnische groepen er niet op uit zijn om speciale status te verkrijgen, maar dat zij zich gekwetst voelen als zij als een "quantite negligeable" behandeld worden in discussies van nationaal belang. De sociale structuur en het ontwikkelingsniveau van de etnische groepen komt overeen met dat van andere groepen van de bevolking, zo gaat de brief verder. Zij zijn thans volkomen bereid en in staat om hun verantwoordelijkheid voor de ontwikkeling van Canada's politieke en economische leven te aanvaarden, net als andere Canadezen. "Ongelukkigerwijs, zo menen vele redacteuren en leiders, hebben de leiders van ons land de belangrijkheid van deze groepen in de ontwikkeling van Canada over het hoofd gezien. Men heeft hen niet gevraagd een gelijke rol te spelen in het openbare leven in Canada — in regeringsdienst, in staatscommissies, raden van advies, of in de Senaat. Deze "derde groep", die ongeveer 26 tot 28 procent van de bevolking vertegenwoordigt, heeft nooit een evenredige rol gespeeld. De aankondiging van een "Just Society" is dan ook door redacties van etnische bladen en leiders van etnische groepen verwelkomd in de vaste overtuiging dat nieuwe paden zullen worden betreden op de weg naar verdere ontwikkeling van Canada en dat rassen- en taalachtergronden geen struikelblokken zullen zijn bij de opbouw van een verenigd Canada en een waar "Canadianism". Het spreekt haast vanzelf dat een positief christelijk geluid in de etnische stem niet kan en mag ontbreken.

Voor een geslaagde vakantie met de hollandse gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van Chr. Ref. Church in Orillia.

VROUWENKWALEN

als te sterke, onregelmatige, pijnlijke, zwakke of wegblijv. menstr., witte vloed, moeheid, rugklachten, overgangslasten, zenuwzwakte eisen onze onschad. geneeskruiden. desgewenst in blanco verpakking. 43-jarige praktijk met schitterende resultaten. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à $18.00 bij vooruitbetaling).

Kruidenhuis "FLORA"

Westersingel 40, Groningen, Ned.

Wereld Contact Holland 10 jaar

Wereldcontact is ontstaan uit de grote golf van de na-oorlogse emigratie, vooral op Canada gericht, in de jaren 1946-1951. Het was het tijdperk van de "vrije" emigratie; overheidssteun en dossiers waren nog betrekkelijk onbekende begrippen.

De beslissing om weg te trekken was in de eerste plaats een gevolg van een drang van binnen uit.

Vooral vanaf het Nederlandse platteland zijn duizenden jonge gezinnen geëmigreerd naar Canada, voornamelijk naar Ontario en Alberta.

De reis moest zelf betaald worden en als men wat extra geld had was het een hele toer om dat mee te nemen.

Het afscheid bij de boot in Rotterdam leek vaak een afscheid voor het leven te zullen worden.

Ondertussen brachten de vijftiger jaren een snelle economische groei, ook in West-Europa. Daarnaast deed het grote straalvliegtuig zijn intrede.

De afstanden werden kleiner; de mogelijkheid deze te overbruggen, werd groter.

Een aantal personen, die in het verleden nauw bij de emigratie betrokken waren, richtten in 1959 een vereninging op, die Wereldcontact werd gedoopt.

Het doel was om de betrekkingen tussen achtergebleven familieleden en vrienden en geëmigreerden te verstevigen.

In de afgelopen tien jaar is dat gerealiseerd door diverse aktiviteiten. Zo is er daadwerkelijk medewerking verleend aan culturele manifestaties zoals steun bij aankoop van oud- Nederlandse costuums voor de Netherlands Folklore Group in Toronto. In Brits Columbia werd meegewerkt aan het tot stand komen van een Nederlands carillon.

Er werd dit jaar een boekje uitgegeven "Peter goes to Holland". Hierin staan de belevenissen van een Canadees jongetje, dat een bezoek brengt aan Nederland. Het is een onderhouded en instruktief kinderboek, voorzien van illustraties geschikt voor toezending door grootouders aan kleinkinderen. Het boekje is plm. 100 blz. en kost $1.00.

Naast deze aktiviteiten is Wereldcontact ook aktief in het organiseren van bezoekreizen voor de leden.

Er zijn momenteel ruim 6000 gezinnen lid, zowel oudere als jongere gezinnen en van de ledenreizen wordt een druk gebruik gemaakt. Deze zomer zijn alleen reeds op Toronto 13 charters volgeboekt, waarvan 6 met de vergrote DC 8 van de K.L.M. in normale configuratie, dwz. dat er 200 personen meegaan. In totaal nemen 2300 personen deel aan de vluchten op Oost-Canada. De vereniging Wereldcontact stelt zich op een ideële basis. De bestuursleden doen het werk in de vrije tijd evenals de contact personen in het hele land.

De ledenprijs varieert dit jaar voor Amsterdam-Toronto v.v. fl. 575,— tot fl. 610,—. Omdat er veel oude leden zijn wordt extra aandacht besteed aan de opvang en nazorg tijdens het verblijf in Canada.

Een adviserend Canada bestuur regelt deze zaken. Als secretaris treedt op Mr. L. J. Dorgelo, 632 Marley Road, Burlington, Ont. Tel. 632-9570.

Het verenigingsblad verschijnt twee maandelijks en is verkrijgbaar bij het Nederlands secretariaat Postbus 3 te Ochten, Gld.

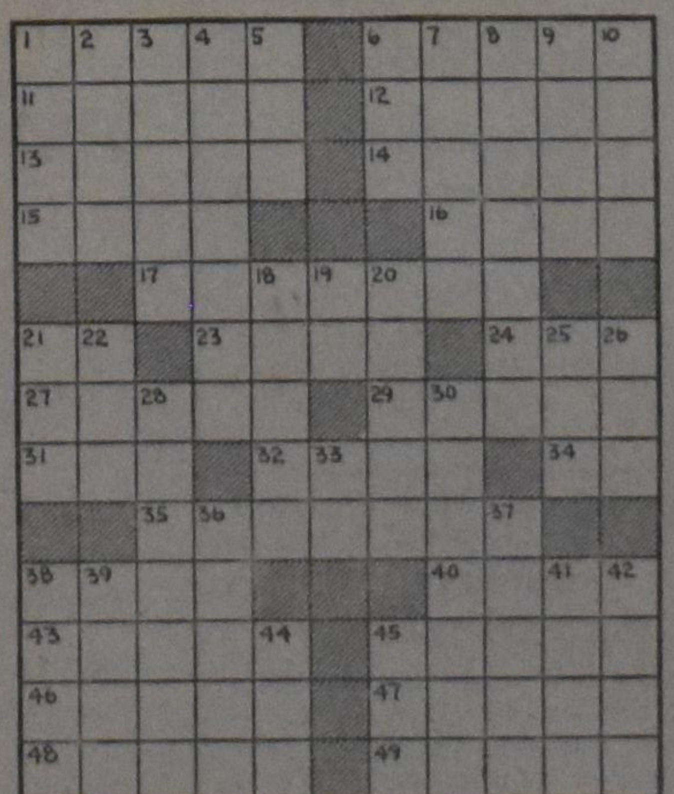
Wereldcontact — vereninging van familieleden en vrienden van emigranten, viert dit jaar het 10-jarig bestaan, temidden van een sterke groei der aktiviteiten.

Drs. G. de Groot

CROSSWORD PUZZLE

ACROSS
1. Brooch
6. Desert crosser
11. Unit of weight
12. Burning
13. Shrine
14. Dickens's Dartle and others
15. Revolve
16. Eject
17. Heroin users
21. Equally
23. Opera by Verdi
24. Guido's highest note
27. Large marine snail
29. Mexican dollars
31. Even: poet.
32. Paradise or Utopia
34. Keystone state: abbr.
35. Helps
38. Actuality
40. Headstrong
43. Reset
45. French hall
46. French river
47. Devout
48. Mineral deposits
49. Eng. Queen and others

DOWN
1. Apparel item
2. A humdinger
3. Anatomical cavities
4. A disgraceful action
5. Through
6. Vehicle
7. Astir
8. Maltreats
9. Epochs
10. For fear that
18. Landmarks in Holland
19. Inner self
20. Wraps
21. Impress deeply
22. Pronoun
25. Trim
26. —— matter of fact: 2 words
28. Performed
30. Go aboard the streamliner
33. 501
36. Cubic meter
37. Drawing room
38. Flunk
39. Too
41. Swing around
42. Prisoner at Spandau
44. An object or thing, in law
45. Resort



SOLUTION to previous Crossword Puzzle

ONTARIO

PROVINCE OF OPPORTUNITY

Government Information

Van de "Ontario Housing Corporation"

De "Ontario Housing Corporation" heeft bouwondernemers gevraagd om voorstellen in te dienen voor het bouwen van het eerste gedeelte van het Chapel Glen Village "condominium" plan in Flemingdon Park, Toronto.

In eerste aanloop zullen zo'n 1.472 aaneengebouwde- en appartement-units gebouwd worden op de 24,7 acres tussen Don Mills Road aan de westzijde en de Don Valley Parkway aan de zuid- en oostzijde. De overige 1.800 units zullen worden gebouwd ten oosten van de Don Valley Parkway, waarvoor het plan reeds is goedgekeurd. Na het bouwklaar maken zullen hiervoor oproepen worden gedaan.

Het land voor de eerste opzet is bouwklaar en de nodige vergunningen verleend. De school voor dit gedeelte is alreeds geopend en een ontspanningscentrum, waartoe de Corporation royaal heeft bijgedragen, is in aanbouw. Het kan gebruikt worden door alle inwoners van Flemingdon Park.

Het bouwen van de eerste units, waarvan de totale kosten zijn geraamd op ongeveer $25.000.000, zonder het land, zal nog dit jaar beginnen. In aanmerking komende kopers kunnen geassisteerd worden door het "Home Ownership Made Easy (H.O.M.E.) Plan", dat een deel van de koopsom wil financieren ten bedrage van de waarde van het land. Hierdoor is alleen een "downpayment" voor de bouwkosten van elke unit vereist en behoeft geen dure tweede hypotheek genomen te worden.

De koopprijs van de units zal gecontroleerd worden door het H.O.M.E. Plan landaankoop programma dat de bouwkosten, buiten het land, limiteert tot $15.000 voor een 3-slaapkamer, $16.000 voor een 4-slaapkamer en $17.000 voor een 5-slaapkamer unit.

De Regering maakte eveneens bekend de aankoop van voldoende land in Bramalea voor het bouwen van 4.602 "townhouses" (aaneengebouwde woningen) eveneens onder het "condominium" schema waarvan 1.037 vallen onder het bouwprogramma voor dit jaar.

"Condominium" kopers worden eigenaar van hun appartement of woning-unit, doch bezitten cooperatief met andere kopers de algemene faciliteiten als liften, hallen en ontspanningsruimten.

De Regering is van mening dat de "condominium" plannen het mogelijk maken dat velen huiseigenaar kunnen worden die anders hierin niet zouden slagen wegens de hoge grondkosten in plaatsen als Metro Toronto. Door het H.O.M.E. Programma is de Ontario Housing Corporation in de gelegenheid in samenwerking met particuliere ondernemingen de voor deze plaatsen zeer nodige woonruimte te ontwikkelen.

Het verkrijgen van hypotheken voor de financiering van de afzonderlijke units zal vallen onder de verantwoordelijkheid van de bouwers die gekozen worden voor medewerking aan het programma. De bouwer verzorgt eveneens de verkoop van de units aan de afzonderlijke kopers.

the Hon. John Robarts
Prime Minister of Ontario

Thuis is waar Uw hart is

Doch U moet er eerst voor sparen met Scotiabank's Persoonlijke Beleggingsprogramma dat op het leven verzekerd is. Bepaalt Uw doel en begin te sparen. In slechts enkele korte jaren zult U het geld dat U nodig hebt hebben gespaard. Plus een contantenpremie. En dan bent U op weg.

Stuur Uw hart op reis.

The Bank of Nova Scotia

For the Farmers

De G.F.O.: een publiek-rechtelijke organisatie?

Het verschil tussen privaatrechtelijk en publiekrechtelijk schijnt niet duidelijk te zijn voor veel mensen in landbouworganisaties in Ontario. Voor jaren hebben we nu al verplichte, of publiekrechtelijke organisaties voor de verkoop van sommige landbouwproducten. By machte van een provinciale wet kan 66% van de producenten van een bepaald product bepalen dat alle producenten van dat product hun product door een Marketing Board moeten verkopen.

Lidmaatschap in een tweede groep van organisaties, die van de algemene landbouworganisaties (general farm organizations) is tot nog toe grotendeels vrijwillig geweest (privaatrechtelijk). Een uitzondering op deze regel was dat een goed gedeelte van de financiën van de Ontario Federation of Agriculture (de OFA), een van de algemene landbouworganisaties, afkomstig was van Marketing Boards (verplichte organisaties).

Het verschil tussen publiek en privaatrechtelijk is dat: een **publiekrechtelijke** organisatie is een instelling waarvan alleen deel uitmaken die bij een bepaalde groep behoren, en aan welks beslissingen allen van die groep gebonden zijn. Een publiekrechtelijk organisatie heeft geen eigenlijke leden, omdat iedereen er automatisch bij behoort als hij in een bepaalde groep valt, bijv. alle farmers in Ontario, of alle inwoners van een gemeente. Men kan niet bedanken als lid van zo'n organisatie (of orgaan). Daartegenover staat dat iedereen in de groep gelijke rechten heeft en o.a. het recht heeft om zijn mening gehoord te hebben. Van een **privaatrechtelijke** organisaties kan men lid worden als men zelf wil. Men kan ook weer bedanken als men wil. De beslissingen van het bestuur gelden alleen voor de leden. Een privaatrechtelijke organisatie is meestal gebaseerd óp een bepaald gezichtspunt of overtuiging.

Het nadeel van vrijwillige organisaties is dat ze meestal met financiële moeilijkheden zitten. Het voordeel is dat een vrijwillige organisatie vrijwel altijd een goed beeld geeft van de wensen en het denken van de leden.

De OFA (Ontario Federation of Agriculture) heeft geen individueel lidmaatschap en de organisatie heeft weinig contact met de individuele farmer. Terwijl ze zich nuttig heeft gemaakt met het verrichten van bepaalde services voor de farmers heeft de OFA toch grotendeels gefaald als organisatie om voor alle boeren te spreken. Slechts nadat ze concurrentie ondervonden van de OFU (Ontario Farmers Union) en die organisatie sommige van de financiële steun van de OFA bedreigde besloot men dat er een betere organisatie moest komen om alle boeren te vertegenwoordigen.

De nieuwe organisatie waarover de farmers in Ontario binnenkort hun stem moeten uitbrengen biedt echter weinig verbetering over het verleden. Behalve dat er genoeg financiële middelen beschikbaar zouden zijn om vele nodige taken en services te verrichten. Aan de andere kant echter, aangezien contributies verplicht zullen worden zal de invloed van de individueel en het contact met de individueel er niet beter op worden.

Er is de laatste tijd veel propaganda gemaakt hoe 'One voice for the farmer' zijn economische toestand zal verbeteren. Terwijl een sterke organisatie belangrijk is, is dit toch zeker niet de enige factor die tussen armoede en welvaart van de farmer staat.

Het is inderdaad belangrijk dat de farmer zijn mening naar voren kan brengen. Wij zijn echter van mening dat dit veel beter gedaan kan worden door een systeem van vrijwillige organisates, overkoepeld door een algemene top organisatie waarin de diverse vrijwillige organisaties vertegenwoordigd zouden zijn. Wij zijn bang dat één opgelegde organisatie met de uitsluiting van betekenisvolle deelname van vrijwillige organisaties er toe zal leiden dat de nieuwe G.F.O. (General Farm Organization) spoedig in slaap zal vallen in isolatie van de werkelijke opinies van farmers.

Er is de laatste tijd veel eenzijdige literatuur uitgegaan naar Ontario farmers. Twee kranten, de Union Farmer (OFU) en Farm And Country (OFA) zijn gewikkeld in een fel, onverantwoordelijk, afbrekend duel. Geen van beide kunnen meer als geloofwaardig worden beschouwd.

De Christian Farmers Federation heeft altijd op het standpunt gestaan dat, terwijl de meerderheid tenslotte beslist, ook de minderheid gelegenheid gegeven moet worden om haar gezichtspunt naar voren te brengen. Dat is ook de betekenis van meer dan één politieke partij in ieder politiek systeem (behalve Rusland). Als kleine groep, bezield met het idee om onze Schepper te dienen in de uitoefening van onze taak als farmer, voorzien wij geen gemakkelijke taak onder welk systeem van landbouworganisaties dan ook. Wij vrezen echter dat die taak bemoeilijkt zal worden indien de nieuwe voorgestelde GFO doorgang vindt. Deze vrees is wel zeer versterkt door de vorm van het voorlopig opgestelde stembiljet. Op dat stembiljet zouden slechts degenen die ja stemmen voor de GFO, als voorgesteld, gevraagd worden hun stem uit te brengen over de kwesties van structuur en lidmaatschap in de organisatie. En dat terwijl de organisatie verplicht zou worden voor ja en nee stemmers beide! In een publiekrechtelijk organisate heeft de minderheid bepaalde en gelijke rechten om gehoord te worden. Zolang dit belangrijk beginsel niet erkend wordt en de nieuwe GFO de voornaamste van de nadelen van een publiekrechtelijke organisatie (= opgelegd) en niet het belangrijke voordeel (= gelegenheid tot uitdrukking van alle gezichtspunten) weerspiegelt, kunnen we de GFO alleen maar tegen staan.

Voor meer inlichtingen schrijf naar:

Hilbert van Ankum, Secretary
Christian Farmers Federation,
268 Reynolds St., Apt. 30,
Oakville, Ontario.

TEACHERS WANTED

Drayton Calvin Christian School needs

A TEACHER

for Sept. '69 in the primary grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

The Emmanuel Christian School Society of the Oshawa District needs

A TEACHER

for the primary grades (1 & 2a). Please reply to A. Touw, 195 Waverly St. S., Oshawa, Ont. Phone 725-7588.

The Calvinistic Christian School of

WELLANDPORT

needs teachers for the 1969-1970 schoolyear.

☆ **French teacher**

☆ Teacher for grade 5 & 6.

Our 10-room school is **conveniently located in the Niagara Peninsula near the city of Hamilton and St. Catharines. Both these cities have a University which would facilitate further studies. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.**

The Canadian Christian School of Smithers, British Columbia, invites applications for a position in

JUNIOR HIGH

grades 8, 9 and 10. We prefer applicants with a major in Math or Science. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

We are anticipating starting a grade 10, and are in urgent need of

TWO TEACHERS

One of the applicants should be able to teach one or more of the following grade 10 subjects: Biology, French or Typing.

Please contact the principal, Mr. G. VanderVeen, Calgary Christian School, 2839 - 49th Street S.W., Calgary 8, Alberta.

The 8-room Canadian Christian School of Jarvis, Ont. needs a

PRINCIPAL and TEACHERS

for grades 1, 3 and 6. Schoolbus route available for teacher wanting extra income. Jarvis is centrally located on Highways 3 and 6, half an hour drive from Hamilton. With the industrialization to the south (Hydro, Stelco, Dofasco), Jarvis is fast changing and developing. Please send your application stating qualifications, experience and grade preference to the principal, Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone 587-2604 (area code 519).

HANEY-PITT MEADOWS CHRISTIAN ELEMENTARY SCHOOL

invite applications for the position of

PRINCIPAL

commencing September 1969.

The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

Toronto District Christian High School
WOODBRIDGE, ONT.

requires for the school-year 1969-1970

TEACHERS

in Science, Mathematics, French, Geography & Commercial Subjects.

Please send applications to Mr. W. Griffioen, 93 Caines Ave., Willowdale or phone collect Office 366-6833 or home 221-5949.

ARE YOU INVOLVED IN THE TEACHING OF YOUTH?

Then COME to the 12th annual Chr. Ref.

Sunday School Convention

on JUNE 28, 1969
at Bingeman Park, Victoria St. N. (Hwy. 7)
Kitchener, Ont.

Key-note address by Dr. L. Oostendorp:

"Creating and Holding Interest in the Sunday School"

Other Features:
"Is Sunday School Necessary Today?" — Rev. J. H. Schaal.
"Parent Involvement in the Sunday School" — Dr. L. Oostendorp.
"Effective Use of Visual Aids" — Mrs. G. Van Veen.
"Christmas Program" — Panel: Dr. and Mrs. Oostendorp, Rev. and Mrs. Schaal.

Banquet.
Inspirational Address: "Like a Child" — Rev. P. Van Katwijk.
Registration at the park 9:00-9:45 a.m.

Your Invitation to the

FIRST CHRISTIAN SOCIAL CONGRESS

July 8-10

CAF's Annual Convention

at Dordt College

Sioux Center, Iowa

Speakers: B. J. Haan, J. B. Hulst, Joel Nederhood, Louis Tamminga, E. L. H. Taylor, J. VanderStelt, Henry Vanden Heuvel.

FEE, INCLUDING LODGING AND MEALS, $10.00.

A Disappearing City

by H. GEORGE FRANKS, M.B.E.

The latest S.O.S. message from the outside world to Holland comes from Venice.

This historic city is sinking steadily into the sea at the rate of nearly a quarter of an inch a year, and the situation has become so serious, aggravated by the devastating floods of the past year or two, that the Italian Senate has just passed a motion calling on the Government to do something urgently to save this famous city of canals.

There was, in fact, a two-day debate in the Senate on this problem, with most of the political parties accusing the Government of wasting time with slow-working committees.

There have, of course, been many suggestions made as to how the disaster can be averted. But most of these really belong to the world of fantasy, and in any case would cost so much money that Italy would never be able to afford the rescue plans.

So it is not surprising that Dutch hydraulic and reclamation experts have been called in to draw up a practical project which would be within the financial resources of Italy.

A group of these experts has just been to Venice to discuss with Italian engineers the best ways to regulate the current of the adjoining Gulf and to save the romantic city. This visit followed a short tour of Holland by Italian engineers, which included trips to Dutch reclamation schemes, the hydraulic laboratories and the new methods of building dikes, as well as lengthy talks with Dutch engineers on the problems involved in rescuing Venice from a watery grave.

In general, three lines of action have already been agreed on as a result of the Dutch proposals: a warning system about dangerous floods accompanied by much better advance weather information; geological studies to find out more about the sea-bed of the Gulf of Venice; and research into the water movement and the changes in the currents of the Gulf.

It is interesting to see that the Dutch experts believe in prevention rather than cure, and that they realize that only a long term plan is feasible. They appear fairly confident that, once they have obtained the factual data as a result of the studies suggested, they will be able to devise methods of halting the slow sinking of this great city of culture, romance and history.

The problem is not an easy one to solve, however, changes in weather conditions in the past two or three decades have already undermined the foundations of many of the 1,400 palaces and mansions lining the world-famed canals, while the flood levels have so risen in the past 40 years that even many of the ordinary houses are beginning to collapse. Frost adds its toll to the damage, while to cap it all, even the old canals seem unable to carry more than about 300 gondolas nowadays compared with about 10,000 three centuries ago.

Various reconstruction plans put forward — all very ambitious — include making an artificial island of 10,000 acres on the adjacent mainland to be a sort of Italian Manhattan with a forest of skyscrapers, while another scheme envisages the building of two satellite neighbours to house the 50,000 or 60,000 Venetians who are now looking for new homes. These projects, of course, seem to reject the possibility of saving Venice itself and merely hope that the worsening hydrological conditions will in due course cure themselves.

But even if the Dutch and Italian engineers succeeded in stopping the gradual sinking into the sea, there will still remain the question of restoration. It has been estimated that it would cost at least 2,000 billion lira to make all the disintegrating palaces and mansions habitable again. Such a huge sum is, of course, out of the question for Italy, so it now seems that another Dutch suggestion will be considered, namely, that only the best of these be restored and then turned either into modern hotels or used as schools, museums, and cultural centres.

But first there must be the taming of the waters, and as this can only be done after the scientific studies are finished, the call now is for no time to be lost in asking the Dutch hydraulic experts to use all their experience and knowledge in learning the secrets of the Gulf of Venice and putting a stop to its depredations.

(Radio Nederland)

Annual Andijker Picnic

JULY 1
National Park,
Port Bruce, Ont.

HUGUENOT CROSS CANADA

has been taken over by

KRIJGSMAN'S
Book and Gift Shop
90 Canter Blvd.
OTTAWA 5, ONTARIO

Dear Christ-believer

How great is the Lord! We are very thankful that we have the freedom of speech to proclaim His liberating majesty. We of the Foundation want to use that very freedom to persuade all that freedom is indivisible. We believe that civil liberties should be rooted in the freedom Christ proclaims in His love-law — the freedom to serve as new creatures.

We also believe that compulsory unionism is wrong. That's why the Foundation seeks freedom of choice in labour relations. We seek only what its name implies — Justice! Liberty!

Today, C.J.L.'s view of freedom is gaining not only a hearing but even strong support among influential people. The persistent call unto freedom is slowly beginning to rise above the harsh, metallic clank of earthly chains. It is a call with clarity — the clarity of Truth. Because of this, people listen.

The cause of liberty has always attracted those who have the christian conviction to stand as stalwart believers in the army of Biblical principle — those who are willing to sacrifice without murmur of complaint — those who know that they may live out of "the liberty wherewith Christ hath made us free."

To wage effective combat, an army needs an adequate reservoir of all necessary supplies and ammunition. As one battalion in the life-army of Christ, the Foundation asks that you listen to its call for volunteers. Join us in this great quest! The membership dues ($10) will be used for legal and other expenses incurred in an effort to preserve freedom. If you are unable to pay the full membership fee, you are invited to contribute whatever amount you wish. We desperately need your financial support to carry on and expand our present campaign aimed at persuading fellow-Canadians that freedom of choice is essential to the proper development of our national life.

Please search your hearts. If you possibly can, do delve into your pocket books! Pray — for us and with us — so that together, we may stand as one people in the service of the Author of Liberty.

Yours in Christ
For the Board of Directors

Gerald Vandezande
Executive Secretary

P.S. Please complete and return the application for membership shown below. Thanks!

To the Point . . .

"It is conceivable that Christianity is heading toward an era in which its status will be akin to that of the despised minority who proclaimed faith in the one God against the idolatry of the Roman Empire. To be sure, the Christian burden in the future will be different from that of the past: LESS TO PROCLAIM JESUS BY WORD THAN TO FOLLOW HIM IN DEED AND LOVING SERVICE. It may prove a perilous course, but the opportunity is great: the courage and zeal of that first despised minority CHANGED the history of the world."

— TIME, April 12, 1968

"The Gospel does not fear comparison and need not demand for itself any special privileges but . . . we can never assume that the christian viewpoint will automatically be given a fair hearing."

— Leslie K. Tarr
Administrator
Central Baptist Seminary

"I commend you for your courageous stand before the courts of the nation in the struggle against the ugly discrimination of compulsory unionism which so many of your members have personally and valiantly resisted. Again I say that the right to work is a God-given right, and no union, no company, no government may abrogate it. However, such rights and freedoms carry a heavy responsibility, and at this time, this means to stand, and having done all, to continue standing."

— Robert N. Thompson
Member of Parliament
for Red Deer

"We must stand guard continually against every insidious encroachment of civil rights which in the beginning God gave to man. Only so will we hand on to our children the freedoms we have inherited and which we prize so dearly. . . . It will be a long and hard struggle before righteousness rules."

— Dr. William Fitch
President
Evangelical Fellowship
of Canada

"I believe that all men should enjoy equality of opportunity in a democracy and that no Canadian should be discriminated against in his employment. . . . Man's God-given right to work should be safeguarded."

— Mr. Leonard M. Reilly
Member of
Provincial Parliament
for Eglinton (Toronto)

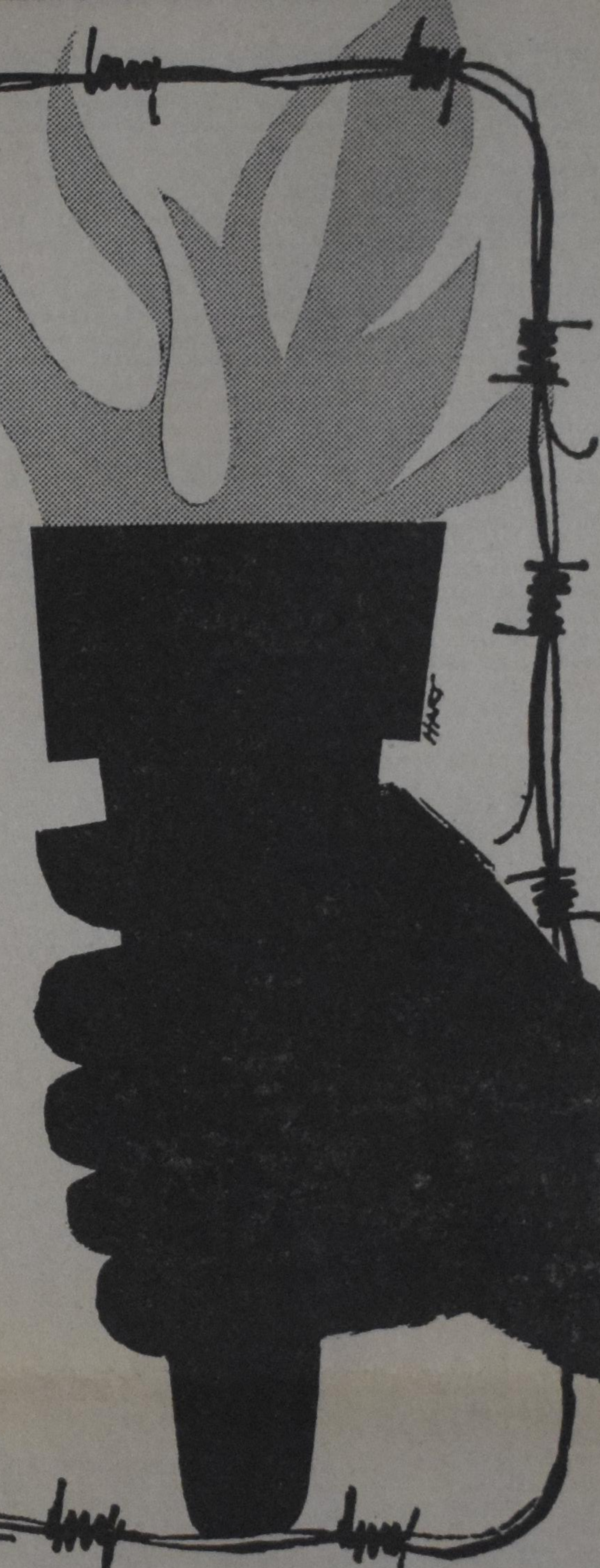
"Freedom always faces dangers. A free people remains free only through daily acts of courage. A nation's bravery in war cannot atone for timidity in time of peace. We deny our freedom if we don't speak when there is something to be said."

— Former Governor-General
Vincent Massey

The CJL Foundation was founded in 1961 with the aim to protect and advance the civil liberties of all Canadian workers and to safeguard their right to employment. Its objectives read as follows:

1. *to carry on a programme of education, based on the Word of God, for the promotion of justice and liberty in the field of labour relations;*
2. *to promote the recognition of the God-given right of all persons to employment and the provision of employment;*
3. *to advise governments, organizations and persons of situations where justice and liberty in the field of labour relations are infringed;*
4. *to promote, assist in and advance such research as will further the cause of justice and liberty in the field of labour relations; and*
5. *to assist, advise and educate all persons who experience difficulty in exercising their right to employment.*

WHAT IS LIBERTY?



The C.J.L. Foundation (The Committee for Justice and Liberty) seeks to protect and advance the liberties of *all* Canadian workers. It seeks to safeguard their constitutional right to freedom of association and religion. Why? Because free men should have full opportunity to live according to their deepest convictions, be they Christian or otherwise. No one should be discriminated against. Workers should have the liberty to form free organizations through which they can give practical expression to their respective views. Therefore, the Foundation seeks legislation that allows Christians as well as Socialists to organize their own unions. It seeks legislation that recognizes a Canadian's God-given right to work without having to support any union as a condition of employment. In short, the Foundation seeks the elimination of compulsion and discrimination by seeking freedom and justice for all. Use your opportunity to help preserve liberty.

C.J.L. FOUNDATION
P.O. Box 151, Rexdale, Ontario

FREEDOM

is everybody's business !

MEMBERSHIP APPLICATION

CJL Foundation Date ....
(The Committee for Justice and Liberty)
P.O. Box 151
Rexdale, Ontario

Believing that the CJL Foundation can render valuable service in the promotion of justice and liberty in labour relations, I hereby apply for membership, and agree to pay $ .... per year.

Name .... Signed ....
(Mr., Mrs., Miss)

Address ....

....

(Effective January 1, 1970, the minimum fee will probably be raised from $10.00 to $15.00 per year.)

CJL News in Brief

• The case of Mr. Clarence Mostert, a Vancouver mechanic, against the class-struggle-motivated International Association of Machinists will probably be heard by the British Columbia Court of Appeal this fall. No definite date has yet been set. All the arrangements will be completed shortly.

• During recent weeks, the Foundation's staff has been busy assisting a growing number of Ontario residents who run into real problems because of the intolerant attitude displayed by certain management and trade union representatives. It is both striking and encouraging that more and more people refuse to give in to the dictatorial demands of the secular unions. They even risk their jobs rather than play false to their christian beliefs! Those of us who are not faced with having to make decisions of such a critical nature and of such far-reaching consequence should pray hard for these fellow-christians and do whatever we can financially to show our christian concern. The future of our free Canada also depends on you. In the hope that several of these cases will be solved without any of the women and men involved losing their jobs, we are trying to make certain arrangements whereby these courageous people will at least be allowed to pay the equivalent of secular union dues to a charity that is acceptable to all concerned. Nevertheless, it could very well be that some of our beleaguered friends will be pushed out of their jobs because of faithfulness to christian principle. Naturally, everything possible will be done to help these people find new employment.

• At the federal level, we are assisting a number of B.C., Alberta and Ontario civil servants who, like Miss Mary Lee Metzlar (see **Calvinist-Contact**, March 28, 1969), should be granted exemption from paying union dues to a secular union and be allowed to pay to a charitable organization instead.

• On May 30, Mr. W. I. C. Binnie, the Foundation's able Toronto counsel, together with Gerald Vandezande, met for three hours with Mr. T. M. Eberlee, Ontario's Deputy Minister of Labour. The meeting was arranged with the cooperation of our good friend Mr. Leonard M. Reilly, MPP, who also attended. It was pointed out to Mr. Eberlee, in no uncertain terms, also by Mr. Reilly, that it is past high time for the Government to put a stop to compulsory unionism by protecting the civil liberties of every Ontario worker. While we have been bringing quite a few instances of union discrimination to the attention of the Minister of Labour and his Deputy, from now on every case will be reported to these gentlemen. They may as well know what is happening week after week after week. Of course, this also means that you should keep your letters flowing into the offices of Prime Minister John P. Robarts, Labour Minister Dalton A. Bales and your area MPP. We have been told that your communications have certainly caused these men to give some serious thought to the widespread abuse of civil liberties and that some discussions have been held as to what should be done to correct this deplorable situation. You should urge fellow-Ontarions to express their concern as well. •

THE INSTITUTE FOR CHRISTIAN STUDIES:

A Venture of Faith Sponsored by the A.A.C.S.

The Toronto Institute for Christian Studies is finalizing plans for its third academic year. During the first two years steps were taken:

1. To give christian teaching assistance to the 600 odd students from reformed homes studying at Canadian universities.
2. To make a christian contribution to the academic world through writing, speaking and participating in numerous conferences.
3. To have the Institute assume its place in the North Amercan family of christian institutions for higher education.

In the eye of the world and indeed in the eye of the gigantic North American academic enterprise, these contributions are so infinitesimal that they appear ridiculous. Yet in the eye of faith we are able to see these developments as the singular blessing of a God who cares for His children. Our growth from a staff of two part-time persons and a budget of $15,590.00 in 1965 to the present staff of seven full-time and one half-time persons, working with a budget of approximately $105,000.00 serves as a constant reminder that we are completely dependent upon the blessings of our God, our God who was moved by our fumblings and failings, our tears and our pleas for help to establish the work of His hands.

The Institute for Christan Studies stands ready to fulfill its God-given task of ministering to the academic needs of the christian community in North America. Mindful of its role as servant the I.C.S. presents the following material with a view to informing the christian community of its activities. We hope it will encourage the people of God to remember this work in their prayers and giving.

History

The Institute for Christian Studies is a center for scripturally-directed teaching and research at the foundational level of academic work. Its history goes back to 1956 when a small group of people living in the Toronto area met to discuss avenues of christian redirection in the world of learning. This first meeting quickly led to the establishment of the Association for Reformed Scientific Studies (A.R.S.S.), known today as the Association for the Advancement of Christian Scholarship (A.A.C.S.).

For many years this association served the christian community through student conferences — at first in Ontario only, but later also in Western Canada and the United States. Its greatest impact was made through the publication of the lectures presented at these conferences in the Christian Perspective Series. From its very beginning the supporters of the A.A.C.S. worked for a fuller expression of the important connection between christian conviction and education.

In the fall of 1967, the Institute for Christian Studies was opened in Toronto. Its commencement was inauspicious: one full-time lecturer was appointed. A year later a staff of three lectured to groups of christian students as several universities and colleges in Canada and the United States. Through public courses and seminars for teachers it has attempted to give concrete expression to the Association's commitment "to promote a more effective ordering of the everyday experience of the entire community".

The Association for the Advancement of Christian Scholarship

The Institute for Christian Studies, an academic centered deeply imbedded in the life of the Association for the Advancement of Christian Scholarship, is something new on the North American scene. The Institute's activities must embody the preamble, the purpose, basis and educational creed formulated in the Constitution of the A.A.C.S. In this way the Institute finds its place in the life of the christian community. The founders of the A.A.C.S. were convinced that this new academic institution should not in the first place become the concern of the institutional church, the business-community, the state, or any other societal establishment foreign to the academy. Nor is this institution to be the sole concern of an academic elite. **Rather, it is the responsibility of the christian community, channeled via a proper social structure. For this reason it seeks its control and support among people committed to a biblical ordering of education and thus organized in an association for the advancement of christian scholarship.**

On the other hand, the activities of the Institute are to assist the christian community in its concrete witness in the crucial areas of contemporary culture. In that way christian education is part and parcel of the Body of Christ.

The members of the A.A.C.S. — at present about 2500 — are finally responsible for the affairs of the Association and thus also for the activities of the Institute. The lines of authority are basically simple. The Association is governed by a Board of Trustees, which is elected by the members and accountable to the Annual Meeting. The Board of Trustees appoints a Board of Curators for the academic affairs of the Institute and a Board of Directors for the non-academic affairs.

Relationships and Affiliations

The A.A.C.S. is a member of the University Christian Conference of Canada (U.C.C.C.), an organization which promotes the mutual consultation of various Canadian churches and other institutions which in one way or another strive for a "christian presence" on the campuses of Canadian universities. Together with Trinity Christian College in the Chicago area and Dordt College in Iowa, the Association is an affiliate member of the National Union of Christian Schools (N.U.C.S.), which is a North American organization designed to unite in any body a large number of reformed christian educational institutions, mainly on the grade and high school level. In addition, there is significant progress in talks for more efficient and official co-operation with the Inter-Varsity Christian Fellowship (I.V.C.F.).

Institutions with which contacts are maintained include Calvin College and Seminary in Grand Rapids, Michigan; Westminster Theological Seminary in Philadelphia, Pennsylvania; Covenant College in Chattanooga, Tennessee; the Free Reformed University in the Netherlands; the Christian University in Potchefstroom in South Africa; and the Reformed Theological College in Geelong, Australia.

It is the policy of the staff to establish as many relationships as possible with other christian educational institutions. In this way the Institute hopes to contribute to unifying the splintered christian mind.

Long-Range Development: Toward a Free University

The constitution of the Association commits its members to work toward a christian university. Such a university is to be seen primarily as a body of scholars working communally to bring a biblical perspective to bear on the universal expanse of academic endeavor.

Besides embodying as fully as possible its scriptural direction, a university should also take on a shape fitted for the cultural climate in which it is to flourish. A christian presence in the academic world not subject to controls foreign to the direction of the Gospel and at the same time playing its liberating role in the midst of the secular powers can today best be achieved by means of what has recently become known as a 'free university' on this continent. Therefore an institute should be developed in close connection with an academic center of world-stature in which teaching and research are directed at discovering how the foundations of learning rest in God's creative-redemptive Word.

In view of the above and considering the limited financial and scholarly resources of the evangelical community in North America, the A.A.C.S. need not strive for a university with a vast array of buildings, libraries and laboratories. Instead, it intends to bring together persons who can relate the problematics of individual sciences to an overarching, unifying outlook on reality. At this early stage of its existence, therefore, the expansion of the Institute will lie in the appointment of persons who can explain the fundamentals of their particular area of specialization in terms of a total christian life-view. In that way a genuinely christian free university can be developed. Areas of immediate concern for development are philosophy of the natural sciences, theory of education, fundamentals of economics, encyclopedia of the sciences and philosophy of culture.

An Academic Community at Work

In this age of fragmenting specialization, in which the university is turning into a **multi-versity** and the student into a "specialized idiot", the Institute for Christian Studies has been born out of the heartfelt conviction that the current crisis in science and the related weakness of the university can only be overcome when the fullness of the Gospel of Christ is brought to bear upon the very root of academic work itself. Since the scientific pursuit, as all other human practice, finds its meaningfulness or meaninglessness in relation to the Creator of all things, it must be unfolded in, through and unto the Father or it will fail.

(Continued on page 12)

HORSE FOR THE QUEEN — Burmese, a leading file horse in the Royal Canadian Mounted Police musical ride, was presented recently to Queen Elisabeth at Windsor Castle. (CP Photo)

THE WORLD AROUND US

Rhodesia: The Next Apartheid State?

On June 20 a national referendum will be held in Rhodesia. The outcome will decide whether Rhodesia will adopt a policy of separation of the races or whether further negotiations with Britain will take place. The proposed constitution which is the object of this vote does not state the case in such clear language, but this is what the end result will be. If the proposals, outlined in a 21-page white paper, are accepted, there will be separate voter rolls for blacks and whites, and voters will be able to cast ballots only for members of their own race.

The nation would be governed by a 23-member multi-racial Senate and a 66-member Assembly, which initially would be made up of 50 whites and 16 blacks. In the Senate, 10 whites are chosen by electoral college, 10 African chiefs and three members of any race are appointed by the head of state. The head of state, who will be white in any event, can thus always ensure that the whites have a majority in the Senate. This is important for those who feel the whites must remain in power since the preamble to the proposed constitution is no longer acceptable to the people of Rhodesia because it contains a number of objectionable features, the principal ones being that it provides for eventual African majority rule and inevitably the domination of one race by another and that it does not guarantee that Government will remain in responsible hands".

To ensure that government will remain in "responsible" hands — meaning white hands — in the future, the new constitution contains a rule allowing any bill to amend clauses in the constitution merely by assent of the head of state if half the new Senate approves it. Even if the ten African chiefs would vote against any amendment bill, they would be defeated 13 to 10 because the head of state can appoint three persons of any colour to the Senate; thus the whites are assured a majority for all times.

Theoretically the proposed constitution does offer the blacks parity in government — but only when the amount the black pay into the treasury in personal income tax equals what the whites pay. As the black now pay in only one half of one percent, parity is a long way off. Even then the arrangement in the Senate would frustrate any attempt by the blacks to have majority rule. A new land tenure act further stacks the odds in favour of the whites. Unreserved land — which at present can be either white-owned or black-owned — will be eliminated. The country will be divided just about equally into a white-and-black geographical patchwork of lands that are either exclusively white or black. Since the blacks number about 4.3 million and the whites about 225,000 it is obvious who gets the best of the new land deal. Blacks are furthermore prevented from representing white constituencies, while hints that laws will be passed to regulate the press give the government full control to do as it pleases.

It is unlikely that the vote on June 20 will turn the new constitution down. Too many whites will gain under the new system and the majority of whites is very afraid that Britain, other African nations, or world opinion in general will force majority rule to come about in the near future. Most whites feel that it is better to cut the knot right now and set up an independent country along roughly similar lines as South Africa. Sanctions have obviously failed to bring the country to its knees, although exports have been hurt. Strong support from South Africa has helped Rhodesia greatly, and at present South African armed forces are in Rhodesia to help the government against the guerillas who are trying to change the present system by force.

There is still substantial opposition to the path taken by Ian Smith and his party. Last November the Afro-Asian group in the United Nations sponsered a resolution calling on Britain "to use force in order to put an immediate end to the illegal regime in Southern Rhodesia". The resolution passed 86 to 9 with 19 abstentions. Britain, however, is not likely to use force. Since the proposed white paper was announced in Salisbury reaction in Britain has been mild. The people are getting tired of the difficulties in Rhodesia; Britons have enough to worry about at home with their ever increasing taxes in order to stop the balance of payment deficiency. Prime Minister Wilson seems to have satisfied himself that he has done everything possible short of violence to bring the situation to a satisfactory conclusion.

Opposition within the country — apart from the guerilla groups — is minor, albeit vocal. When the white paper was first published last month, about 200 students, joined by about 100 whites, held a silent demonstration while carrying anti-apartheid signs and then marched down one of Salisbury's main streets. But a hostile crowd soon gathered and jeered the students. More organized opposition comes from the Center Party which opposed Ian Smith and wants a settlement along the lines proposed by Britain — eventual majority rule. One of the sharpest attacks on Mr. Smith came early this year. Mr. E. S. Newson, chairman of the Rhodesian Iron and Steel Corporation, wrote a letter to the **Rhodesia Herald** wherein he stated: "Rhodesia has not get a self-sufficient economy. Three years of sanctions have made appreciable inroads into Rhodesia's export earnings . . . From information at my disposal it is my belief that Rhodesia has now reached a stage where failure to achieve a political settlement (with Britain) will result in an acceleration of the already marked deterioration of the economic situation". Other businessmen have joined in the demand that Rhodesia come to terms with Britain and all those who want to see a just settlement, but the government has not heeded the warning.

The economic argument may carry weight with the businessmen in Rhodesia, but this will not be enough to reverse the trend in the country. A more substantial criticism and warning came from Professor Terence Miller, Principal of the University College in Salisbury. He noted that Mr. Smith had said: "The three qualities most needed are wisdom, strength of character and determination . . . but the people with wisdom tend to be a little soft . . . so strength of character and determination are also needed". To which Professor Miller added: "These are dangerous ideas. The dictators of a generation ago — Hitler, Mussolini and Stalin — were all men of tremendous strength of character and determination, but they lacked wisdom. People who are wise must have tremendous strength of character as well. The two things go together".

Ian Smith is no doubt determined enough to make his country independent with a white government. But is he wise in doing this? The blacks outnumber the whites almost ten to one; in addition, the neighbouring countries are all black and not likely to take this action by the few whites without trying to do something about it. How long will the white minority be able to live in peace? Will they soon have to use force in order to maintain their position? Most people would agree that the proposed settlement does an injustice to the black man. How long will the white man be able to maintain this injustice?

J. J. Bout.

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The Lord entrusted to our care
DON RICHARD
born April 10, 1969.
He has been with us almost since birth.
Rev. and Mrs. J. Kuntz.
Mathilda and Evelyn.
8292 - 15th Ave.,
Burnaby 3, B.C.

Joyfully we announce to you the arrival of our son and brother
DIRK CHRISTOPHER
He is four years old. We hope and pray that he may grow up to the glory of God!
Rev. and Mrs.
D. C. Los and family.
R.R. # 1, Jarvis, Ont.
May 30th, 1969.

With gratitude to the Lord we are happy to announce the birth of a son
MAURICE JONATHAN
A brother for Andrew.
The proud parents
Jack & Gertie De Roos.
June 3, 1968.
272 Main St. E., Grimsby, Ont.

With gratitude to our Covenant God we announce the birth of our son,
CHRISTOPHER JOHN
A brother for Ricky and Jeffrey.
Born June 5, 1969.
Rev. & Mrs.
John D. Hellinga.
805 VanRaalte Drive S.W.,
Grand Rapids, Michigan.

Mrs. M. Gerrits, R.R. 1, Clinton, Ont. is pleased to announce the forthcoming marriage of her daughter
DIANE
to
Mr. JOHN VANDERWAL
son of Mr. and Mrs. M. VanderWal, R.R. 2, Goderich, Ont.
The ceremony will take place, the Lord willing, on Friday, June 20, 1969, at 7:30 p.m. in the Clinton Christian Ref. Church.
Rev. P. L. Van Katwijk officiating.

Mr. and Mrs. Henry Kuipers, R.R. 2, Carrying Place, Ont. wish to announce the forthcoming marriage of their daughter
ALICE
to
Mr. GERALD B. SUURDT
son of Mr. and Mrs. J. Suurdt, R.R. # 1, Frankfort, Ont.
The wedding will take place on June 27, 1969, at 7:30 p.m. in the Ebenezer Christian Reformed Church, Trenton, Ontario.
Rev. R. W. Popma officiating.

Mrs. F. Faber is pleased to announce the forthcoming marriage of her daughter
MARGARET
to
JOHN POSTUMA
son of Mr. and Mrs. B. Postuma, Port Arthur, Ont.
The ceremony will be conducted by Rev. K. Hart on Saturday, June 28th, 1969, at 4 p.m. in the First Chr. Ref. Church of Woodstock, Ont.
295 Wellington St.,
Ingersoll, Ont.

Mrs. Gilbert Berkelaar wishes to announce the forthcoming marriage of her daughter
MAGDALENA
to
Mr. WILLIAM WIERSMA
son of Mr. & Mrs. William Wiersma, West Flamboro, Ont.
The wedding will take place at the Christian Reformed Church, Williamsburg, on Saturday, June 28th, 1969, 7 p.m.
Rev. D. J. Pereboom officiating.
R.R. # 4, Spencerville, Ont.

Mr. and Mrs. George Kamphuis of Welland, Ont. are pleased to announce the forthcoming marriage of their eldest daughter
ANNA WILHELMINA,
to
Dr. CONRAD VAN DYK
son of Rev. & Mrs. W. Van Dyk of Orillia, Ont.
The wedding will take place, the Lord willing, on Saturday, June 28, 1969 at 3 p.m. in the First Chr. Ref. Church of Hamilton, Ont.
Rev. W. Van Dyk officiating.
Future address as of September 1969: Njala University College, Private Mail Bag, Freetown, Sierra Leone, West Africa.

Mr. & Mrs. Oege Bouma are pleased to announce the forthcoming marriage of their daughter
ELAINE (INEKE)
to
Mr. LEO SMIT
son of Mrs. L. Smit and the late Mr. L. Smit.
Saturday, July 5th, 1969 D.V.
Future address:
633 Upper James, Apt. 210, Hamilton, Ont.

Mr. and Mrs. J. D. Van Harmelen are pleased to announce the forthcoming marriage of their daughter
RITA
to
Mr. JOHANNES OOSTERHOF
son of Mr. and Mrs. S. Oosterhof of Grand Valley, Ont.
The ceremony will take place, the Lord willing, on Saturday, July 5, 1969 at 7 p.m. in the Christian Reformed Church of Georgetown, Ont.
Rev. J. Van Harmelen of London, Ont. officiating.
87B Mountainview Road,
Georgetown, Ont.

Langs deze weg betuigen we onze oprechte dank, voor de grote belangstelling en goede wensen bij ons 45-jarig huwelijksfeest, welke deze dag voor ons onvergetelijk hebben gemaakt.
Mr. en Mrs. A. NOORDHOF.
29 Egerton St., Strathroy, Ont.

Mede uit naam van onze kinderen betuigen wij onze hartelijke dank voor de grote belangstelling ondervonden bij de herdenking van onze 45-jarige echtvereniging.
Mr. & Mrs. R. KARSTEN.
Smithers, B.C.

On June 13th, 1969 we hope to remember with our dear parents and grandparents
BIENSE WOLTERS
and
BOUKJE WOLTERS—v. d. VEEN
the occasion of their 40th wedding anniversary which we will celebrate, the Lord willing, July 5th, 1969.
That God may continue to bless them is the wish of their thankful children and grandchildren.
Surrey, B.C.:
Dick & Lynie Wolters.
Duncan, B.C.:
Sid & Hennie Wolters.
Keswick, N.B.:
Piet & Annie Wolters.
Calgary, Alberta:
George Wolters.
Duncan, B.C.:
Herman & Ida v. Boven.
Leonard & Agnes Wolters.
Jerry & Nellie Berends.
Clara Wolters.
Al v. d. Veen.
Barrie, Ont.:
Ike & Jennie Witteveen.
Mike & Susan Renema.
Vancouver, B.C.:
Gerry Wolters -
Sonja v. d. Berg - Engaged.
and 28 grandchildren.
R.R. 1, Cowichan Station.

On Sunday, June 30th, 1969, the Lord willing, we hope to commemorate with our parents and grandparents the 30th wedding anniversary,
BINDERT POSTUMA
and
TJITSKE POSTUMA—
SYBESMA
Psalm 37:5: "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."
Their children:
Cecil and Ann.
Ray and Jane.
John and Marge.
Wilma.
Den.
and their grandchildren:
Carolyn,
Trudy,
Joan.
R.R. 1, Port Arthur, Ont.

On June 21, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents
ARIE C. PELKMAN
and
NEL PELKMAN,
nee BUITENDIJK
the occasion of their 25th wedding anniversary.
May God bless them for each and for us in the years to come, is the wish of their grateful children and grandchildren.
Rothesay, N.B.:
Catharina and Stuart
Bolster,
Kimmie, Lori and Michael.
Moncton, N.B.:
Maureen and Gerry Blom.
Fredericton, N.B.:
William.
Helena.
Margaret.
Alice.
Christine.
Jimmie.
456 Gibson Street,
Fredericton, N.B.
Celebration on June 21, 1969, 8-10 p.m. in the Fredericton Christian Reformed Church.

Zo de Here wil hopen we op 21 juni 1969 het huwelijksfeest te herdenken van onze ouders en grootouders
HENDRIK SMINK
JOHANNA SMINK (ROTHMAN)
Dat ze nog lang voor elkaar en voor ons gespaard mogen blijven, is de wens van hun dankbare kinderen en kleinkinderen.
Anny - Adriaan.
Aly - Henk.
Jo - Gerrit.
Arend - Mieny.
Wim - Cretia.
en 22 kleinkinderen.
Gelegenheid tot feliciteren:
's avonds 7—9.
R.R. 2, Mt. Brydges, Ont.

On June 22, 1969, the Lord willing, we hope to celebrate with our dear parents
JACOBUS VINK
and
HENDRIKA VINK
(nee HEUTINK)
the occasion of their 25th wedding anniversary.
May God's blessing rest upon them that day and in their days to come.
Jasper.
Henderica and Barend.
Casey.
Peter.
215 Yonge Street,
Painswick, Ont.

On Saturday, April 26, 1969 the Lord took home after a short illness our dearly beloved son and brother
AREND OENEMA,
at the age of 26.
Survived by his loving family,
Parents:
Mr. & Mrs. A. Oenema,
Holland.
Fam. K. Oenema,
Holland.
Fam. R. Oenema,
Holland.
Mr. E. Oenema,
New Westminster, B.C.
Mr. R. Oenema,
Holland.
Mr. J. Oenema,
New York State.
Fam. J. Veenstra,
Holland.
Fam. S. Sieperda,
Holland.
Miss P. Oenema,
Holland.
Miss T. Oenema,
Holland.
Mr. H. Oenema,
Holland.
Mr. W. Oenema,
Holland.

The Consistory of the First Christian Reformed Church of Abbotsford extends its heartfelt sympathy to the wife and children of the late Deacon
JOHN KIELSTRA
in the passing of their husband and father.
May the Lord comfort them in their sorrow.
John Ingwersen,
Vice President.
Bert Esselink,
Clerk.

We express our deepest sympathy to the fam. Polet with the sudden passing away of their beloved husband and father
Mr. MEINDERT POLET.
May the Lord give rich and abundant comfort to those who mourn.
Fam. Marten Posthumus.
Fam. Sas Kingma.
Winnipeg, Manitoba.
June 3, 1969.

Op 3 Junie 1969 hat God hommels to Him nommen ûs aller freon
MEINDERT POLET,
yn'e alderdom fan 68 jier.
Jins namme greate God moat lof en eare ha, wie it liet dat wij sa faek mei him songen ha.
Us bea is dat God syn vrouw en bern stiepje wol yn dit greate forlies.
Syn freonen:
Mr. and Mrs.
G. Boonstra,
Meadows, Manitoba.
Mr. and Mrs.
D. DeVries,
Winnipeg.
Mr. and Mrs.
S. Halbesma,
Winnipeg.
Mr. and Mrs.
L. Kruizinga,
Winnipeg.
Mr. and Mrs.
C. van der Ploeg,
Winnipeg.
Mr. and Mrs.
L. Soortsma,
Winnipeg.
Mr. and Mrs.
M. Boersma,
Winnipeg.

On June 5, 1969, the Lord took into His eternal glory, after a lengthy sickness, our beloved son, brother-in-law and uncle
AALDERT SCHOLING,
husband of
Margaretha Thalen,
at the age of 41 years.
Apeldoorn, the Netherlands.
"Blessed is the man whose God is the Lord."
Leslieville, Alta.:
Mr. & Mrs.
A. Scholing (parents).
Embro, Ont.:
Harm & Fem Kikkert
& children.
Alteveer, Ned.:
Johannes & Annie
Scholing
& children.
Rotterdam, Ned.:
Dien Thalen,
Listowel, Ont.:
Jake & Rika Thalen
& children.
Grande Prairie, Alta.:
Herman & Alice
Scholing
& children.
Apeldoorn, Ned.:
Henk & Nellie Thalen
& children.
Den Dolder, Ned.:
Bertus & Alie
Scholing
& children.
Woodstock, Ont.:
Maurice & Tini
Thalen
& children.
Grande Prairie, Alta.:
Klass & Ann Scholing
& children.
Calgary, Alta.:
Philip & Lee
Vander Veen
& children.
Wolf Creek, Alta.:
John & Femmie
De Pee
& children.
Leslieville, Alta.:
Andy & Tini Scholing
& children.
Calgary, Alta.:
Jack & Alice Ruis
& children.
Leslieville, Alta.

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Ontslapen in zijn Heer en Heiland onze geliefde man, vader en grootvader
BERNARD GREVERS,
in de ouderdom van ruim 70 jaar.
De wetenschap dat hij naar Jezus ging is ons tot troost.
Winterswijk, Holland:
M. G. Grevers—
Geurkink.
Aalten:
Jan en Stien.
Tavistock, Canada:
Gerhard en Dinie.
Winterswijk:
Benny en Lini.
Hoogeveen:
Willem en Jo.
Tavistock, Canada:
Johan en Dinie.
Aalten:
Bertus en Riek.
Winterswijk:
Gerrit en Grada.
En 29 kleinkinderen.
7 Juni 1969.

De vrouwenver. "Ora et Labora" betuigt haar diep medeleven met hun medelid, Mrs. Feyen, bij het overlijden van haar man,
Mr. C. FEYEN.
Jesaja 41:10.
"Vreest niet, want ik ben met u, wees niet angstig, want ik ben uw God. Ik sterk u, ook help ik u. Ook ondersteun Ik u met mijn heilrijke rechterhand."
Het bestuur.
Woodstock, Ont.
7 Juni 1969.

Wanted:
CAPABLE BOY
who would like to work on a farm all year around. To start July 15. Apply to: Mr. H. A. De Vries, R.R. I, Williamsburg, Ont. Tel. 535-2778.

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3 bedrooms, south east corner Upper James and Limeridge Rd. C. Groenewegen, 20 Limeridge Rd. E., Hamilton, Ont., phone 385-1133.

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6-ROOM APARTMENT
near Calvin College. Stove & fridge incl., plus garage. Available late August. Write: T. Ouwehand, 919 Kalamazoo, S.E. Grand Rapids, Mich. 49507. Phone 616-241-6146.

Wanted:
FARM
in Southern Michigan, U.S.A. Dairy or Beef, between 150 - 200 acres. Not over ± 15 miles from Chr. Ref. Church. Peter Bush, Grove St., Montgomery, N.Y., U.S.A.

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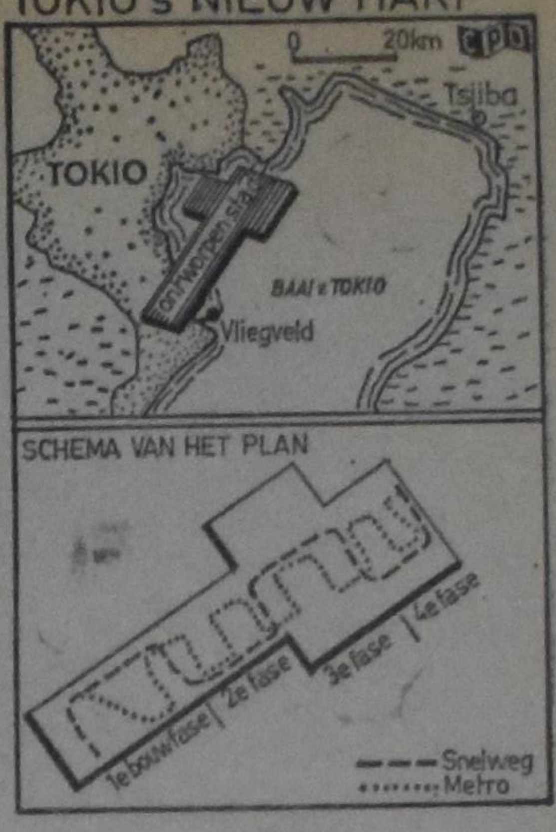
100 ACRES,
6 mijl vanaf Wellandport. 8 kamer goed onderhouden huis, grote barn, tamelijk goed, silo, melkhuis, machineschuur, alle nodige machines in goede staat, geen vee. Vraagprijs $45,000 - $10,000 down.

360 Acre Dairy Farm
aan harde weg. Melkcontract 1390 pond. 2 goede huizen van alle gemakken voorzien. Grote barns, één met barn-cleaner. 3 silo's. Nieuw melkhuis. Alle nodige machines. In prima staat. 125 stuks Holstein vee. De farm kan ook gekocht worden zonder vee en machines. 5 mijl vanaf kerk. Geen schoolbus. Vraagprijs $175,000. Down payment $60,000.

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

TOKIO's NIEUW HART



TWINTIG GROOTSTE BRUGGEN VAN DE WERELD NODIG

Tokio is op weg naar de 15 miljoen inwoners maar kan dit enorme aantal niet in zijn geheel huisvesten. Er zijn nieuwe projekten nodig om deze grootste stad van de wereld niet te laten verstikken. De Japanese regering heeft thans een projekt in studie van professor Kenzo Tange. Dit plan voorziet in een groot aantal kunstmatige eilanden, te bouwen in de Baai van Tokio, verbonden door ringwegen en dammen. Het gehele projekt zou een bouwtijd vragen van 20 jaar en in 4 fasen kunnen worden uitgevoerd. Ongeveer 13 miljard gulden zouden de eerste directe bouwkosten bedragen. Daarmede kan Tokio een nieuw "hart" krijgen waar ca. 5 miljoen mensen kunnen wonen. De verkeerswegen in het nieuwe "hart" zullen in verdiepingen onder- en boven elkaar komen, als het projekt wordt uitgevoerd. 20 van de grootste bruggen van de wereld zullen de kunstmatige eilanden met elkaar verbinden, en metro op één rail is geprojecteerd. Langs de snelwegen, en gelegen op kunstmatige eilenden, komen o.a. woonblokken die elk over hun eigen winkelcentrum, kindertuin en kantoorruimte kunnen beschikken. Het plan is dusdanig opgezet dat een latere uitbreiding, verder de Baai van Tokio in, mogelijk is. Het plan voorziet overigens ook in combinaties van mogelijkheden welke in andere plannen naar voren komen.

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INFORMATION AND SERVICE FREE OF CHARGE

The Institute of Christian Studies

(Continued from page 10)

Such scripturally-based learning is a communal challenge and responsibility for the Body of Christ. The Institute is meant to be a center where scholarly communion in Christ can grow and flourish. Team-work must be the watermark of this project. The call to join such a team goes out, not to teachers and students who are incidentally also-christians, but to persons who in concert yearn for a learning that is of one piece with christian conviction. This call goes out to believers who wish to offer up also their academic works as living sacrifices to the Lord. Since an authentic community of learning is only possible when a communally-held world-and-life-view is translated into a commonly used model, the Institute gives first place to the study of philosophy — the inter-disciplinary science which provides the unity of conception essential for the proper placing and functioning of the special sciences.

In this connection the program of the Institute is two-pronged. The Institute must help equip students with the basic ordering insights necessary to understand the various fields of learning in the setting of the wholeness of human life. The student's consciousness must be so set that he acknowledges that the mind of Christ is the true way of living and learning. At the same time the Institute must get on with the task of articulating a general philosophical systematics as well as developing philosophies of the special sciences — all in the spirit of the preamble and the educational creed of the A.A.C.S.

The forms and shapes that this undertaking will assume cannot be predetermined. Here ingenuity in resourcefulness must shine. There will be discussions and seminars, with and without student participation; sustained research; student guidance, both formal and informal; original publications; translations — in short, a research teaching rhythm will develop helpful to the best interests of all concerned. Students can thus look forward to joining a community in which the emphasis will be on the formation of a team of christian scholars. Although students will be expected to rely on their own initiative, to a large extent, as the situation allows they will be given the optimum of personal attention. A student will be free to attend and participate in as many or as few activities as he desires.

Finally, attention must be called to the fact that one should not look upon the Institute as a retreat, isolating students from modern university life — witness the Institute's setting in the shadow of the University of Toronto. Rather, it should be seen as a place which furnishes principled insight and guidance in order that the students may walk the christian way in the twentieth century world of learning.

Accreditation

At present the Institute does not offer the usual accredited program. Work is being done, however, to obtain the following three types of accreditation in relation especially with existing christian institutions of higher learning. Attempts will later be made to begin similar arrangements with other institutions.

In the first place, academic institutions will be invited to encourage their qualified students to take Institute courses as part of the accredited program of said institutions.

In the second place, the Institute will grant Letters of Standing for units of work completed, and it will try to find acceptance for these with other institutions for purposes of accrediting said work. Names of such institutions are available upon request.

In the third place, the Institute will grant Certificates and Titles for work accomplished at the graduate and post-graduate level. Other institutions will be encouraged to employ holders of such certificates and titles. The precise requirements for these Certificates and Titles will be announced in the near future.

In this context it should be emphasized that the Institute is geared to those students who are committed to developing a christian frame of reference without concern for accreditation and to those who already have attained degrees. The latter would profit from one or more years of attendance before continuing their formal studies or before assuming a permanent position in society.

Admission, Regulations, Fees and Awards

Admission is normally open to anyone who is or has been enrolled in a college or university. Due to the nature of the Institute applicants with a B.A. degree will stand to benefit more from the program. Religious commitment is not a factor in admission. Transcripts of previous academic records should be sent with a letter of application to the secretary of the Institute staff for evaluation.

One is free to enroll in as many or as few courses as one desires. Students desirous of obtaining a regular degree ought to note the possibility of registering at one of the universities in the vicinity of Toronto (e.g. University of Toronto, York University, University of Guelph, Waterloo Lutheran University, University of Waterloo, McMaster University), and of following Institute courses at the same time.

There are no fixed academic regulations at present. Each individual case is given special consideration. The students enrolled in the Institute are expected to be mature. Written examinations will as a rule be waived in favour of course papers and orals. Besides participation in the program, a Letter of Standing requires a special oral examination conducted by at least two members of the staff.

Tuition fees are $200 per semester for students in full-time attendance. Single courses are $65 and tutorials are $95 per semester. For students enrolled at other universities these figures are respectively $100, $35, and $50.

As yet, no special awards can be announced. Efforts are being made to arrange awards sponsored by chapters and regional councils of the A.A.C.S. for students in their geographic areas.

The Program of Courses

The teaching-program of the Institute will be conducted on the basis of a fourteen-week two-semester system. The first semester lasts from September 15 through December 19. The second semester lasts from January 12 through April 17. Besides the courses listed below there will be an opportunity to arrange private tutorials for advanced students.

The teaching sessions will normally be held bi-weekly for three hours per course-session. The instructive character of the courses is variable, with such options as seminars, workshops, lectures and discussions.

The following courses will be taught:

1. Systematic philosophy I & II
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7. Theology, ethics and hermeneutics
8. Political theory I & II
9. Legal theory
10. Industrial relations I & II
11. Private tutorials

Summer Program

A three-week summer program will be offered from July 6 - 24 in 1970. This program will be two-pronged.

A. In the morning sessions there will be regular summer school sessions intended for students and graduates, including teachers.

B. In the afternoons there will be an advanced seminar type program intended primarily for faculty members of colleges and universities. Here the emphasis will fall on the discussion of fundamental problems in the various sciences within a reformational perspective. Details of the program will be announced in a separate bulletin.

Conclusion

Our intentions are clear. We aim to strengthen and solidify. Every step of the way is taken with careful consideration of the abilities and interests of the christian community. Reformed people will not have to go it alone. Many Christians of evangelical background are interested in the work and contributions of the Institute for Christian Studies. As I am writing this, 21 staff members from Covenant College in Tennessee are gathered in our Institute discussing the academic implications of the Word of God with our staff members. There is every indication that we Reformed people can work closely together with others who profess the Lordship of Jesus Christ.

In the coming years thousands of students in Canada and the rest of North America will have to choose between God and chaos. Will we be able to point our students to chemistry, biology, psychology, history, ethics, philosophy and legal textbooks in which the perspective has been subjected to the Law-Word of God? To this end the Institute for Christian Studies dedicates herself.

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Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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